

THE
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For the Anthology.

AN ACCOUNT OF THE INSTITUTION IN PARIS FOR THE EDUCATION
OF THE DEAF AND DUMB.

Paris, Nov. 14. 1804.

I REMEMBER having put into your hands a little book, intitled, 'Le Sauvage d'Aveiron,' the history of a wild boy, caught in the woods of France, and committed to the care of the celebrated Abbé Sicard. I recollect that the perusal of this book led you to inquiries, relative to the Parisian establishment for the education of the *deaf and dumb*, which I was then unable to answer. Since my arrival in this city I have obtained some further information of the rise and progress of this philanthropick institution.

The seminary, now under the patronage of government, was originally instituted by the Abbe L'Epee, who having undertaken the education of two young ladies, born deaf and dumb, was excited, by a contemplation of their unhappy condition, to devise a system of instruction, by *methodical signs*, which should not only prove a substitute for speech in the conveyance of *common ideas*, but should also embrace every term, or idea, usually expressed by oral communication. To extend the benefit of this system, he founded a school, in which he received as many of

the deaf and dumb as he was enabled to superintend, and, reserving the bare means of subsistence, (even denying himself, in his old age, the comforts of a winter's fire) devoted his private fortune and the remnant of his days to the support and instruction of his pupils.

For a particular account of his mode of education, and the progress of this establishment, I refer you to a publication, intitled, 'The true method of educating the deaf and dumb, confirmed by long practice.' By an attentive perusal of this book you will perceive, that the author has succeeded in 'introducing to the mind, through the medium of the eye, what is usually received through the medium of the ear ;'—that this communication is not effected by the simple and ordinary use of the fingers, but by regular methodical signs, not merely significant of letters and single words, but conveying ideas of the most abstruse and metaphysical nature ;—that the pupil is conducted from sensible to abstract ideas by a simple analysis ;—that he is not only taught the meaning of words, but is also instructed in their grammatical position as to tenses, modes, genders, and cases, and is thoroughly initiated in the

rules of conjugation and declension.

On the death of the abbe L'Epee, the charge of this seminary was assumed by the abbe Sicard, a character equally distinguished for his understanding and benevolence, and who, with a zeal no less fervent than that of his predecessor, is the actual preceptor of the national institution for the education of the deaf and dumb.

Having recently attended one of his monthly lectures, I shall endeavour to give you a summary of that interesting exhibition, and the manner in which it was conducted.

The room, appropriated for this purpose, affords accommodation for three or four hundred spectators. At one end is a small stage, erected for the teacher and his pupils, and on the back of this stage, fastened to the wall, is a large tablet, painted black, on which the scholars write their lessons with white crayons. Soon after the appointed hour the Abbé made his appearance. 'I have been waiting,' said he, 'to introduce to you a new subject, almost an infant, a little savage, a block of unchiselled marble, or rather a statue, yet to be animated and endowed with intellect; a child, who has received no instruction, of whose capacity I am yet ignorant, and whose future prospects will be determined by the experiment I am about to make. I shall begin with one of my elementary lessons, and you will at once judge of my system and its effect.'

A young man (born deaf and dumb) by the name of Massieu, who at an early age had been brought from an obscure village in the south of France and partially instructed by the abbé L'Epee, was directed to commence the lesson of experiment. He drew on the

tablet, I have mentioned, the form of a key, a hat, and a pair of spectacles, and at the foot of each of those figures he placed the article represented by the drawing.

The child, who had been announced, (a boy of about five years of age) was now brought into the room, and by the allurements of a bauble attracted from the arms of his mother, carried to the tablet, and held up to the objects which Massieu had delineated. He appeared, for some time, to regard them with an air of total indifference, and, by his vacant and inattentive manner, excited an evident distress in the mind of the Abbé; but at the moment when the instructor, as well as the audience, were beginning to doubt his capacity, and despair of his salvation, he clapped one hand to his head, and pointed (with a smile) to the hat, which had been drawn on the board. 'Enough!' exclaimed the Abbé; 'this child may be snatched from the abyss of night, from the cheerless and insulated solitude in which thousands of his unhappy brethren are doomed to suffer!'

This experiment happily concluded, the Abbé proceeded to shew by what method the names of the articles, described by the painter, are first impressed on the mind and memory of the pupil. In order to do this he caused the letters K-E-Y to be distinctly written on the figure of the key; H-A-T on the hat, &c. Those characters, united with the figures, are left for the study of the pupil, as another sign of the thing they describe, and when they are firmly imprinted on the memory, the drawing is erased, and the letters alone remain as the symbol, or representation of the object. This is one of the introductory lessons to the art of reading and writing.

‘I have shewn you,’ said the Abbé, ‘the foot of the ladder, the first round by which we ascend. I will now take you to the top.’ He beckoned to his favourite Massieu. ‘I will thank any gentleman,’ said he, ‘for a book, or a newspaper; we will exercise the talents of this young man.’ The gazette of the day was handed by one of the audience. ‘Take this,’ said the Abbé, addressing himself to another of his scholars, ‘dictate a passage to Massieu, and let him shew that he can not only comprehend the ideas you communicate by signs, but that he can seize and repeat the identical words which are used in the paper you now hold in your hands.’

This address from the Abbé to his pupil, you will observe, was first rehearsed to the audience, and afterwards repeated in the language of gesticulation to the scholar.

An advertisement had been pointed out, by the person who furnished the paper, as the subject of experiment. The prompter communicated, by signs, the contents of the publication, which Massieu, without the smallest hesitation, or error, except in a single instance, wrote word for word on the tablet. This exception was the substitution of the word *arrondissement* for *departement*. The prompter, on the commission of this fault, signified to Massieu that he had mistaken the word, and explained anew. He then wrote ‘*Empire or Republick.*’ Neither of these would answer. A moment’s pause, however, relieved him; the word flashed on his mind, and he went on correctly to the end of the sentence. ‘I will now ask him,’ said the Abbé, ‘to define the two words.’ The question was proposed, and written down by Massieu verbatim in the language used by

the Abbé, viz. ‘What is the difference between your word *arrondissement* and the word *departement*?’ ‘An *arrondissement*,’ was the reply, ‘comprehends several *communes*, governed by mayors, who are all subject to the control of a *sous prefet*; a *departement* is a new province, a part of the empire, a military government encircling several *arrondissements*, under the dominion of a *prefet*.’— ‘You use the word government,’ said the Abbé, ‘what is the meaning of the word?’ ‘*It is that power, which is placed at the head of the community to maintain its existence by providing for its wants, and defending it against harm.*’ Then, as if dissatisfied with the definition, or desirous of illustrating it, he added, (as nearly as I could translate,) ‘*It is one man, or several, acting as the soul of the body politic, and serving as the prompter, the guide, and defence of its members.*’

You may well imagine that the auditors testified their pleasure and surprize. ‘You are pleased with my pupil,’ said the Abbé, ‘I will thank you to try his resources. Ask him any question, and I will engage that his answer shall be prompt, clear, and correct.’ Ask him what is musick? said one of the audience. The question, with some reluctance, was proposed. Massieu shook his head, and wrote on the tablet: ‘It is extremely difficult, if not impossible, for a deaf man to answer this question satisfactorily; our conceptions of musick must be very imperfect. I can only say, that I conceive it to be an agreeable sensation of the soul, excited by the voice, or the noise (*bruit*) of instruments.’

‘Speaking of musick,’ said the Abbé, ‘you no doubt recollect the answer of the blind man Saunder-

son, when asked to what he could liken the colour of scarlet; he replied to the sound of a trumpet. A gentleman of high literary distinction, who attended one of my lectures, requested me to reverse this question; to ask of Massieu, what were his conceptions of the sound of a trumpet? I remarked that this inquiry, relating to sounds, of which the deaf could form no adequate idea, was calculated to excite embarrassment; an effect I was always anxious to avoid. He however persisted in the request, and I could not refuse to hazard the question. This was the answer: "*I can explain my ideas of the sound of a trumpet only by comparing it to the florid and effulgent rays, which irradiate and adorn the horizon after the setting sun.*"

'There is always something unique and naïve,' continued he, 'in the answers of this surprising young man. Many of his definitions have been reported. What can be more sublime, than his illustration of the sound of a trumpet? What more terse, than his reply to the person who asked him, what is eternity? "*It is a never-ending line, without beginning or without end. It is a day without yesterday or to-morrow.*" The tenacity of his memory is no less wonderful than the acuteness of his mind, or the brilliancy of his imagination. He perfectly recollects the date of any event, which has fallen within his notice.'—Ask him, interrupted a bystander, when you were created a member of the Institute? This trifling question was answered immediately; on such a day and year of the republick, corresponding with such a day and year of the old calendar.

The inclination to make interrogations now became general. Many other questions were proposed. I

noted down those which follow, with the answers given by Massieu, viz. What is the faculty of speech? 'It is a concussion of air produced by the movement of the lips and the tongue against the palate and the teeth, operating on the ear, and through that organ conveying ideas to the mind. It is a light, a sun, which God has given to man to reflect his thoughts.'

What is intelligence? 'It is the power of the mind to move in the straight line of truth, to distinguish the right from the wrong, the necessary from the superfluous, to see clearly and precisely. It is the force, courage, and vigour of the mind.'

What is the will? 'It is a faculty which the creator has conferred on the soul, which inclines it to embrace what is good, and avoid what is evil.' He afterwards added, with a smile, 'The human will is fortunately more extensive than the power.'

'You have seen (said the Abbe) that my pupils have been instructed in the arts of reading, writing, and conversing with each other; I will now shew you that these unfortunate people, though incapable of distinguishing sounds by the ear, can also be taught the art of utterance and articulation.'

'This faculty is acquired by minutely observing and imitating the guttural and labial exertions of the instructor, the agency of the tongue, the lips, &c. The pronunciation of a word beginning with a consonant is less difficult than one commencing with a vowel; for instance, in pronouncing the word *pa-pa* (one of the earliest efforts of infancy) the lips are made to touch. This contact is plainly perceptible to the observer, and can be easily imitated; whereas, in the expression of the vowels, there is less

external motion, and the sound is therefore produced with less certainty. It is easier to pronounce *p* and *b*, than *a*, *e*, *i*, *o*, or *u*.*

To exemplify these observations he introduced a female pupil, of about 15 years of age, and caused her to repeat several words which he pronounced. 'You see, said he, that she can imitate my expression; but this is not the extent of her acquirement; she can utter, and distinctly articulate, words, which are submitted to her in writing, as well as those which are spoken by another.' To evince this, he, in his gesticular language, directed Massieu to read four lines of poetry (an address to the Deity) to another of the pupils, and ordered the latter to write them on the tablet, as an experiment for the girl. The transcription was executed with the utmost facility and precision, the measure and punctuation critically observed by the writer, and every syllable distinctly though feebly pronounced by the girl.* There was a something in her voice extremely distressing, without being absolutely discordant; a plaintive monotonous sound, rather tending to excite melancholy than pleasure.

'This child,' said the Abbe, kindly taking her by the hand, 'is peculiarly interesting to me. I shall always remember the pleasure I experienced from her earliest instruction, and one circumstance I can never recollect without emo-

* At the end of the Abbe L'Epee's methodical institution may be seen a Latin oration, consisting of several pages, which he asserts to have been pronounced by one of his scholars, born deaf, to a numerous and splendid audience.

tion. One of the first impressions which I endeavoured to stamp on her infant mind was the conception of a God. In proportion as I advanced in my efforts, she became more delighted with the subject; and when I at last succeeded in conveying an idea of the existence and attributes of our all-bounteous parent, she suddenly threw herself on her knees, lifted her hands and eyes for a moment in an attitude of adoration, and then springing from the ground, attempted to leave me—Whither are you going? said I. *To find my father and my mother*, was the reply, *and to tell them there is a God!*

Yours, &c.

NOTE.

In the book, referred to in the beginning of this letter, we find an address from the rector and fellows of the learned academy of Zurich to the Abbe L'Epee, in which they express the following opinion of his system of education.

'We do not in the least scruple to declare, what none of us could once have supposed possible, that, in our opinion, no articulate language whatsoever, in use among mankind, is fuller or of greater compass, than that language which you have established for the deaf and dumb. The signs you employ are those, which nature herself hath associated to things, and which all deaf persons use spontaneously; but this mute language, by your improvements of it, is changed out of the rudeness of poverty, discoverable in the primitive state of all arts, into the opulence of a copious and polished tongue.'

CURSORY STRICTURES ON MODERN ART, AND PARTICULARLY SCULPTURE, IN ENGLAND, PREVIOUS TO THE ESTABLISHMENT OF THE ROYAL ACADEMY. *By J. Flaxman, Esq.**

IN order to form a just estimate of the benefit which sculpture has derived from the exertions of the present era in England, it will be necessary to take a cursory view of this art in Europe previous to the period at which the Royal Academy was established in London; and to observe with a little more accuracy its progress in our own country.

In Rome, the centre from which the arts have emanated for centuries past to the surrounding countries, about 150 years since, the taste of Bernini, the Neapolitan sculptor, infected and prevailed over the Florentine and Roman schools. He had studied painting, and seems to have been enamoured with the works of Correggio, who, to avoid the dryness of his master, Andrea Mantegna, gave prodigious flow to the lines of his figures and redundancy to his draperies; of which Bernini's statues are only caricatures, totally devoid of the painter's ecstasick grace and sentiment. Before he was twenty years old, he completed a marble group, the size of nature, of Apollo and Daphne, at the moment the nymph is changing into a laurel tree: the delicate character of the figures, the sprightly expression, the smooth finish of the material, and the light execution of the foliage, so captivated the publick taste, that Michel Angelo was forgotten, the antique statues disregarded, and nothing looked on with delight that was not produced by the new favourite. It is true, Bernini showed respectable talents in the group above mentioned; and had he con-

tinued to select and study nature with diligence, he might have been a most valuable artist: but sudden success prevented him—he never improved; the immense works crowded on him, made him spurn all example, and consider only how he might send out his models and designs most speedily. The attitudes of his figures are much twisted, the heads turned with a meretricious grace, the countenances simper affectedly, or are deformed by low passions, the poor and vulgar limbs and bodies are loaded with draperies of such protruding or flying folds, as equally expose the unskilfulness of the artist and the solidity of the material on which he worked; his groups have an unmeaning connection, and his basso relievos are filled up with buildings in perspective, clouds, water, diminished figures, and attempts to represent such aerial effects, as break down the boundaries of painting and sculpture, and confound the two arts. Pope Urban the Eighth was patron of this artist, and so passionately did he admire and promote his works, that, not contented with spending immense sums upon them, he took the ancient bronze ornaments from the roof in the portico of the Pantheon, to the amount of 186,000 pounds, for Bernini to cast his bizarre and childish baldequin for St. Peter's, and then published their mutual shame in a boasting Latin inscription, affixed to the building he had robbed so shamefully. Thus the pope and the sculptor carried all before them in their time, and sent out a

* From *The Artist*.

baleful influence, which corrupted publick taste upwards of one hundred years afterwards.

Rusconi, Mocho, Bolgio, Quesnoy (commonly called Fiamingo) and the inferiour sculptors of the time, adopted the popular taste, which their scholars continued, and the last puny and insipid effects are to be seen in the statues at the Fountain of Trevi, and monument of Benedict the Fourteenth, executed by Bracci and Sybilla, in St. Peter's church, about fifty years since.

Nearly the same taste in the arts of design which prevailed in Italy prevailed also in France, as the latter country was supplied with art, or artists, from the former: thus when Lewis the Fourteenth invited Bernini to come into France, Bernini answered, 'that he had no need of *him*, whilst he had such a sculptor as Puget.' Puget's works were somewhat more dry and detailed than Bernini's; Girardon's, his cotemporary, were more heavy; but they were all of the same school. The opinion of Bernini confirmed the monarch, and the same bad taste was cultivated in France with as much zeal as it was fostered in Italy; as we see by the works of Bouchardon, Boucher, &c. who continued it to the same time, which extinguished its last feeble efforts in both countries.

Spain, Germany, and the other nations of Europe, receiving their supplies of fine art from the two countries above mentioned, were consequently influenced by the same motives, and trammelled in the same taste, which was at this period become so degraded, as to be at the point of utter dissolution, had not some controlling circumstances arisen, which assisted in its revival.

The king of Naples had, in part,

cleared the ruins of Herculaneum and Pompeii, which exposed to view streets, dwelling-houses, temples, theatres, baths, and publick places, nearly in the same state as when they were inhabited 1700 years before: these discoveries brought back to the light of day, as it were by miracle, 700 ancient paintings, and a prodigious number of bronze statues and busts of the finest Greek sculpture.

The success of these discoveries, and the interest they excited, stimulated the popes, Roman nobility, and antiquarians, to make excavations wherever there was a probability their labours would be rewarded. These researches fortunately recovered from oblivion innumerable pieces of exquisite sculpture; many of the most precious formed the Clementine museum; many enriched the Borghese, Albani, and other collections; several passed into Germany, Holland, Sweden, Russia, France, and Spain: England was not insensible to the opportunity, and several intelligent and spirited individuals profited by this profusion of ancient treasures. Such acquisitions roused attention from all quarters; they were eagerly visited, greedily examined, dissertations and memoirs were written concerning them, and systematick inquiries into their principles published. During all this research and analysis, frequent comparisons were made with the modern works, the remains of the bad taste above mentioned and which were found so deficient in every excellence that they were universally abandoned to contempt. The interested antiquarian, with sordid cruelty, and to raise the price of his own commodity, whispered that modern talents were unequal to the meanest of these productions, and sometimes he

found a senseless purchaser, whose only measure of his intelligence was the abundance of his wealth ; who would pay dearly enough for any thing that was called ancient, to be received into the number of the cognoscenti, and join in the outcry against modern ability.

All this, however, brought in a new and severer mode of study among the artists, with a more diligent attention to nature and the antique, and has enabled some of them to exhibit performances much more on a level with the merit of those works than the insensible can feel, or the interested choose to own.

Having marked these phenomena in the hemisphere of art, we should now turn our thoughts more particularly to England, and see in what manner it was affected by their influence. Previous to the Reformation, although Italian artists were employed in ornamenting our churches and tombs, yet in the old histories, records, and contracts of publick buildings, there are abundant names of English painters and sculptors, who appear to have been considered able masters in their time, perhaps not inferiour to their Italian fellow-workmen. But after Henry the Eighth's separation from the church of Rome, Elizabeth, proceeding in the reformation, destroyed the pictures and images in the churches ; strictly forbidding any thing of the kind to be admitted in future, under the severest penalties, as being catholick and idolatrous. This entirely prevented the exercise of historical painting, or sculpture, in England ; at the very time that Raffaele and Michel Angelo had brought those arts into the highest estimation on the continent.—The rebellion, in 1648, completed what the refor-

mation had begun ; the fanaticks defaced whatever they could, that the former inquisition had spared ; they broke painted windows and tombs, carried away the monumental brass, and church-plate, crying, ' Cursed be he, that doth the work of the Lord deceitfully !'

—Thus the artist, terrified by the threats of the sovereign, the denunciation of death or perpetual imprisonment from the laws, and scared by fanatical anathemas, found that his only hope of safety rested upon quitting forever a profession, which enclosed him on all sides with the prospect of misery and destruction. From this time, and from these causes, we scarcely hear of any attempt at historical art by an Englishman, until it was again called forth by the benign influence of the present reign.

When the liberal spirit of Charles the First desired to adorn the architecture of Whitehall with the graces of painting, he was obliged to seek the artist in a foreign land ; he had no subject equal to the task : Rubens and Vandyck were employed : and when the king's bust was to be done, Vandyck painted three views of his face, a front, a side, and a three-quarter, which were sent to Bernini in Rome, by whom it was executed in marble. If our kings and nobility had continued to inhabit castles, as in the feudal times, painting and sculpture would have been but little wanted ; for, if the walls of the building were sufficiently strong to resist battery, or shot, and contained retreats to secure the inhabitants from the enemy, the end of that kind of dwelling was answered : but in the times succeeding Charles the First, the improved state of society and knowledge had induced the great

to build commodious villas and palaces, in which the architectural distribution made the sister-arts absolutely necessary to uniformity and completion. Still ingenious foreigners were employed for this purpose, whilst the native was treated with contempt, both at home and abroad, for his inability in those arts which law and religion had forbidden him to practise.

As this suppression of ability was extremely impolitick and dishonourable to the country, let us inquire for a moment on what scriptural authority the prohibition which occasioned it was supported. Painting and sculpture were banished from the churches, that they might not idolatrously be worshipped: and this is just; the divine law orders they shall not be worshipped, but utters no prohibition against the arts themselves: on the contrary, divine precept directed images of cherubim to be made, whose wings should extend over the ark of the covenant, and cherubim to be embroidered on the curtains which surrounded it. This decision in favour of the arts being employed for proper purposes in sacred buildings, is so clear and strong, that it could only be overlooked, or opposed, by infatuated bigotry.

A succession of foreign artists, as has been observed, were employed in almost every work of importance, from the time of Charles the First, until within forty years of the present day. The painters, Vandyck, Lely, Verrio, Kneller and Casali, succeeded to each other; as did also the sculptors, Cibber, Gibbons, Scheemakers, Rysbrack, Bertocini, and Roubiliac. This variety of artists (sculptors are more particularly meant) from different countries, French, Flemings, and Italians,

sometimes brought the taste of John Goujon or Puget, sometimes a debased imitation of John of Bologna and the Florentine school, and sometimes the taste of Bernini; but never a pure style and sound principles. After the Reformation, the chief employment of sculpture was in sepulchral monuments, which, during the reigns of James the First and his son Charles, were chiefly executed by Frenchmen or Flemings, scholars of John Goujon, still regulated by the principles their master had acquired from Primaticcio, the pupil of Raffaelle. Some of these works have great merit, particularly the tombs of sir John Norris, and sir Francis Vere, in the same chapel with Roubiliac's monument of lady E. Nightingale in Westminster abbey.

The rebuilding of London, in the reign of Charles the Second, gave some employment to sculpture. Cibber's works are the most conspicuous of that period: his mad figures on the Bethlehem gates have a natural sentiment, but are ill drawn; his bass-relief on the pedestal of London monument is not ill conceived, but stiff and clumsy in the execution; his clothed figures in the Royal Exchange strut like dancing-masters, and have the importance of coxcombs. But with all his faults, what he left is far preferable to the succeeding works. The figures in St. Paul's church, and the conversion of the saint in the pediment, partake strongly of Bernini's affectation; and from that time to the establishment of the Royal Academy we must expect to see every piece of sculpture more or less tinctured with the same bad taste, especially the sepulchral monuments, to which, after the statues and basso-relievos last no-

ticed, we must chiefly look for the progress of sculpture amongst us.

It will be proper here to remark that all the Grecian sculpture was arranged in three classes: the group of figures; the single statue; and alto or basso relievo. The first two classes were suited to all insulated situations, and the latter to fill pannels in walls. These classes not only serve all architectural purposes, but adorn, harmonise, and finish its forms: every attempt to make other combinations between sculpture and architecture will be found unreasonable, and degrading to one as well as the other; but Bernini, whose character and works we have already noticed, seems to have thought that he had the privilege of equally subverting art and nature in his works. I shall mention the following instances, although I am afraid their extreme absurdities will prevent such of those from believing the descriptions as have not seen the things themselves. In the area before the church of Santa Maria sopra Minerva he raised a bronze elephant on a pedestal, and on the elephant's back placed an Egyptian obelisk: the architecture of the east window in St. Peter's church he has loaded with many tons weight of stucco clouds, out of which issue huge rays, intended for light or glory, of the same materials, but long and thick enough for the beams of a house. Extravagances of this kind, and many others that he has committed, have fortunately had little effect upon us, because some have been necessarily connected with catholick churches, and others introduced in fountains, which are only frequent in hot countries: we were, however, the dupes of his school, until native genius gained sufficient

judgment and strength to correct its errors, and supply a better style of art. Before the time of Bernini two kinds of sepulchral monuments prevailed; one from the highest antiquity, which was a sarcophagus, either plain, or covered with basso-relievos, with or without the statue of the deceased on its top. The other kind was introduced by Michel Angelo, in the mausoleum of Julius the Second; and those of the Medici family, in the chapel of St. Lorenzo, at Florence. In these the sarcophagus, as in the former kind, was suited to the niche or architecture against which it was placed, and surmounted or surrounded by statues of the deceased, and his moral attributes. Both these practices were rational and proper; the one for plainer, the other for more magnificent tombs. This branch of sculpture was of too much importance to be neglected by Bernini; he stripped it of its ancient simple grandeur, leaving it neither group, statue, basso-relievo, sarcophagus, or trophy, but an absurd mixture of all, placed against a dark-coloured marble pyramid, and thus sacrificing all that is valuable in sculpture to what he conceived a picturesque effect. The pyramid is from its immense size, solid base, diminishing upwards, a building intended to last thousands of years: how ridiculous, then, to raise a little pyramid of slab marble, an inch thick, on a neat pedestal, to be the back ground of sculpture, belonging to none of the ancient classes, foisted into architecture, with which it has neither connection nor harmony, and in which it appears equally disgusting and deformed! The first monuments he raised of this kind were two in the Chigi chapel in the church of Santa Maria del Popolo, in Rome: this nov-

elty soon found its way into every country in Europe ; our Westminster abbey is an unfortunate instance of its prevalence. Rysbrack and Roubiliac spread the popularity of this taste in England ; but as the first of these sculptors was a mere workman, too insipid to give pleasure, and too dull to offend greatly, we shall dismiss him without further notice. The other deserves more attention. Roubiliac was an enthusiast in his art, possessed of considerable talents : he copied vulgar nature with zeal, and some of his figures seem alive ; but their characters are mean, their expressions grimace, and their forms frequently bad ; his draperies are worked with great diligence and labour, from the most disagreeable examples in nature, the folds being either heavy or meagre, frequently without a determined general form, and hung on his figures with little meaning. He grouped two figures together (for he never attempted more) better than most of his contemporaries ; but his thoughts are conceits, and his compositions epigrams. This artist

went to Italy, in company with Mr. Pond, an English painter ; he was absent from home three months, going and returning, stayed three days in Rome, and laughed at the sublime remains of ancient sculpture ! The other sculptors of this time were ordinary men ; their faults were common, and their works have no beauty to rescue them from oblivion.

Thus we have seen the nobler efforts of painting and sculpture driven out of the country by reforming violence and puritanical fury ; sculpture reduced to the narrow limits of monument-making, and by these means degraded to a sort of trade ; and this department supplied from the corrupt source of Bernini's school, and not unfrequently through the worst mediums. In this state the art continued until the establishment of the Royal Academy settled a course of study, both at home and abroad, which developed the powers of English genius, till then unknown to the natives, and denied by foreigners.

For the Anthology.

VIEW OF MODERN FRANCE.

Paris, December 15th. 1805.

MY DEAR FRIEND,

I HAVE always doubted, whether any great addition was made to our stock of knowledge by visiting foreign countries. The view we take of them is so very superficial, that we are perhaps exposed to form as many erroneous, as correct notions of national character, manners, &c. I have been confirmed in this idea by reading several of the works of travellers in

the United States. They may be considered as so many collections of errors and blunders, of falsehoods and calumnies, rather than of truths. In giving therefore any sketches of the countries, in which I have travelled, I must be understood as offering them rather as pictures of the impressions made on my own mind, than resemblances of nature.

One benefit however generally results to us from these visits ; we are induced to look into and read with

attention the history, and political, commercial, and moral state of the several countries through which we pass, that we may the better understand the objects which offer themselves to our notice; and though this kind of knowledge, being derived chiefly from books, might be as well acquired in our closets at home, yet wanting a sufficient stimulus to pursue it with zeal, we are too apt to neglect it.

Thus, for example, I was not sensible that I was so totally ignorant, *as I find myself*, of the extent, population, power, and resources of France. I knew it to be a great and powerful nation; but had no precise ideas on any one point, constituting its grandeur and power.

The science of *statistique* has become very fashionable in France, since the late rapid accession of power has led this nation to believe, that she shall soon give laws to all the world. The violent hatred of the English is principally occasioned by the conviction, that that nation offers some barrier to its commercial pre-eminence. As to its continental domination, there exists no barrier, which they cannot in a short time overleap; and they hope some Britannicus will arise, who will remove the obstacles to their commercial superiority.

An elementary work on the statistical situation of France has just appeared, and as it appears to me to have drawn its information from solid sources, and as I know you have a taste for subjects of this nature, I shall give you some of the most interesting details which I have collected. It will save you at least the trouble of translation.

The first durable aggrandizement of France began under St. Louis, who added Burgundy to his estates. Under Philip de Valois,

Dauphiny was added; Charles VII. reunited Guienne; Francis I. Brittany; Henry II. the three bishopricks of Metz, Toul, and Verdun, and the county or earldom of Calais; Henry IV. Navarre; Louis XIII. Roussillon; Louis XIV. Flanders, Artois, Franche Comtè, l'Alsace, and the principality of Orange; Louis XV. Lorrain and the island of Corsica.

If you have a map of France, divided into *provinces*, as it was before the revolution, you will see that even before the revolution France had more than doubled its size in two centuries; that it was gradually advancing to supreme power even under its monarchs.

During the revolution and since, it has absolutely annexed to its territory Belgium or the low countries, Geneva, Avignon, Savoy, the whole of the left bank of the Rhine, the county of Nice and Monaco, Piedmont, the island of Elba, and lately Genoa. These are independent of the countries over which she has an *absolute*, but not a nominal sovereignty.

France, at the moment of the breaking out of the revolution, was estimated to contain 27,491 square leagues, and the number of its inhabitants was computed at 24,800,000. The territory of France is *now* estimated at 32,026 square leagues, and its population at 34,449,351. To judge rightly of the quantity of land contained in these leagues it is necessary to observe, that the league here referred to is one twenty-fifth part of a degree, or two miles and two-fifths English.

The contributions of France, before the revolution, amounted to 584,600,000 francs, or *nearly twenty-five millions sterling*; equal to about 23 livres 13 sous per head of all the individuals of every age

and sex. They estimate the contributions at present, or rather before the late *continental* war, at 334,000,000 ; or about 9 livres 7 sous per head. Thus it would at first blush appear, that the expenses, or rather the burdens of the people, were essentially diminished. But it is necessary to observe, that, by the accounts of the treasury for the year *eleven*, which was the year in which they were at peace with all the world, the actual receipts of the treasury amounted to 741,230,351, equal to about thirty millions sterling ; and though the articles, which compose a large part of this revenue, are not what are called personal contributions, yet they arise from indirect taxes, excises, stamps, lotteries, &c. which are in effect a charge on the publick, and therefore amount to nearly as much per head, as the contributions before the revolution, viz. to upwards of 22 livres for each individual.—The expenses of the year 13, which was the last, amounted to 684,000,000, and the revenues were made adequate to the discharge of them. But you will observe, the continental war had not then broken out, and that a war with *England* only does not cost France more than a state of peace. Her *military* establishment would in either case be the same, and the French will *never* relax their measures to re-establish their *marine* : in short, I think it would be more active in time of peace, than in that of war. The *manner* of raising their taxes I shall make the subject of a future letter.

From the late returns, officially made to the government, the following facts, in relation to the population of France are established :

1st. The number of inhabitants to a league square is 1080.

2d. The number of births to the whole population is as 1 to 28.

3d. The number of marriages to population as 1 to 132.

4th. The number of deaths to the population as 1 to 30.

From the last of which it results, that there are thirty persons born to twenty-eight that die, so that there is a small increase of population annually in France, from natural causes, which might double its population in a little more than four hundred years. But when we place against this, the extra loss of inhabitants, arising from occasional epidemics, which occur in populous countries every century at least, and the loss in war, which is not computed, and other general disasters, I cannot think the increase more than sufficient to keep up the existing numbers.

As to the effects of emigration or of immigration on most of the States of Europe, they are very inconsiderable, especially in France, where the rigour with regard to passports is such, that it is *impossible* for a Frenchman to quit his country, to enter it, or to travel in it, without the leave of the police ; which leave, at least to quit the country, will not be given without the most urgent reasons.—No such system exists in England !! An Englishman lands, and emigrates, travels, or stays at home, without passports or domiciliary visits !!

The number of men between 20 and 40 (and who are *all* liable to military service) amounts to about 7,600,000. Out of this number, 60,000 are *drawn by lot* annually ; so that about 1 in 127 of all the males between 20 and 40 are an-

nually called into service. Of these 60,000 one half go into duty immediately, but the other 30,000 are kept as an army of reserve. This is the usual course: but as soon as the war with Austria broke out, they called out the whole 60,000, and the reserve for the last five years.

Thus you see a system absolute, never departed from, tending to make France a nation of soldiers,

and which will finally enable her to accomplish her views of empire. When I speak of the education of youth, as I shall hereafter, you will see still more powerful foundations laid in the character and habits of that part of society, which in all countries, from its weight and influence, is destined to produce extensive effects upon the national conduct and character.

Yours, &c.

For the Anthology.

REMARKER, No. 26.

Nullius boni sine socio jucunda possessio.—SENECA.

IN a metropolis as wealthy and populous as our own, it is surprising to hear such constant complaints of the dulness of society, as we daily meet with. These complaints, although very general, ought to be confined to those parties, where the sexes meet together. Gentlemen enjoy society very extensively; besides their intercourse in the way of business, they frequently meet together to dine, sometimes prolonging their sitting till the midnight hour. They meet in social and literary clubs, where they find characters, and tastes, congenial to their own; and they always endeavour to combine the pleasures of society with their meetings for publick or even charitable and scientifick purposes. These, and various other social pleasures, are exclusively their own. Ladies, on the other hand, have but little time that they can employ in the enjoyment of society. Their mornings are wholly occupied by domestick duties, except perhaps they are interrupted by ceremonial visits, which are ended with a few formal compli-

ments. At dinner they are expected to preside at the head of their own table, but they soon retreat with the cloth, leaving gentlemen to enjoy themselves alone till tea is announced. The amusements of the evening are not quite so limited; but, if we except occasional balls and plays, tea-parties are the only social pleasures, that ladies enjoy. The very name of tea-party now implies tediousness, and unsuccessful has been every effort to relieve their ennui. Cards have lost their interest, and even musick, which could subdue the fabled gods of hell, yields to the stronger powers of dulness, and if not wholly lost amid the noise of the talkative, only apologizes for the silence of the sleeping. Blest indeed would be that happy genius, who, by some powerful magick charm, should dethrone the leaden goddess, and, rousing every dormant faculty into action, should place wit and ease in her place. Nor is the task so arduous as might be supposed. Our manners only are defective. Ladies cannot consistently be charged with wanting

education, when it is considered out of their sphere to give an opinion beyond the fashions of the day, or the amusements of the season; and when, by making an observation on literature, they receive the odious title of female pedant, and are sneeringly said to be so sensible, as to be fit only for the company of gentlemen. Because some of their sex wish to be thought metaphysicians or statesmen, characters for which they are unqualified both by nature and education, are the rest to be excluded from the paths of literature and the regions of taste? The powers of women are certainly adequate to the part they have to bear in society; but such is the state of our social parties, and such the want of ease which prevails at them, that those powers are wholly lost; and it is frequently difficult to discover, whether a lady, whose mind is really cultivated, can extend her ideas beyond the most trifling subject of conversation. Our parties are not indeed so formal as they once were, when the two sexes were arranged fronting each other, like hostile armies, and were never disturbed during the evening, except when some valiant advanced towards the foe, and after a short skirmish retreated to his former security. But we have still great stiffness in all our parties, which is as uncomfortable to be supported, as the brocades and contracted waists were by the dames of old. The attempts, that have been made to correct this stiffness, have been generally injudicious, and have ended in the opposite extreme of levity, which, though it may have rendered celebrated the ladies of some cities, yet has never produced individual esteem. Some with their stiffness throw aside that natural dignity of

character, which is the best support of female worth. Wishing to be easy, they become familiar; they are flattered by the attentions of the moment, and supported by their own conceit; they go on without reflecting, till too late they find themselves deserted; and discover, that for the gratification of the moment, they have rendered themselves cheap, and have lost that respect, which they sought to obtain. Like toys, they are trifled with for a time, and are then put aside for some new plaything. Many of our first ladies likewise want confidence, and suffer themselves to be abashed and silenced by the folly and impertinence of fops. I have known many a lady, who, with a small circle of friends, was the life of the party, unable in a mixed company to take any share in conversation.

But if ladies do not perform their part in society, gentlemen are still more deficient. Some think their duty fully performed, if they are in time to attend their wives home. Others collect in a corner to converse on the news of the day, or the business of the exchange; while some are seated the whole evening at the serious and taciturn game of whist. Our young men think they condescend by being present at these parties, and are therefore little anxious to promote the entertainment of the company; though perhaps they may repeat a few studied speeches, in order to impress upon others the same exalted ideas of their own worth, that they have themselves.

The hostess equally mistakes her part, when she considers that she has performed her duty by providing refreshments for the evening, and guests to consume them. There are indeed a few small cir-

cles, which ought to be exempted from this general character; but they are rare, and many of those ladies, who shine in them, are lost in the mixed crowds of large tea-parties. To render general society agreeable, it would be necessary, that every one should feel he had a part to bear in it; and that he was bound to exert himself for the entertainment of the whole. If the hostess, instead of discharging a long score of old debts, by squeezing into her apartments a large collection of persons, whose faces even are not familiar to each other, and few of whom can converse on the same topics, would invite those persons only, whose society would be mutually agreeable, and who could without restraint join in the same conversation: if gentlemen would recollect, that whatever pleasure they may derive from their own society, it is in the company of ladies only

that their manners can be softened and refined: if they would therefore endeavour to give ladies confidence, and throwing off their own superciliousness, introduce subjects that ladies may converse upon with ease, and reflect upon with pleasure: if ladies would throw off formality and restraint, and yet retain gentleness and modest dignity, which find their way to every heart: if every one would enter into company, determined to be pleased,—society would assume a new appearance. No other exertion would be necessary to render it perfectly agreeable, and to make us as celebrated for our charming social intercourse, as we are now for our stupid tea parties. Till these exertions are made, we shall only smile at the complaints of those, who consider themselves bound to endure the present ennui of society.

For the Anthology.

ORIGINAL LETTERS

From an American Traveller in Europe to his friends in this country.

LETTER TENTH.

Naples, Feb. 7. 1805.

MORALS OF ITALY.—THE WALTZ.

MY DEAR SISTER,

I PROMISED you my observations on the state of morals and manners in Italy. In reply to your queries as to the correctness of the pictures drawn by Moore, Brydone, Smollet, and Mrs. Starke, I would observe, that I think it extremely unfair in a traveller, who visits a foreign country, to whose language he is in a considerable degree a stranger, into whose so-

ciety he can only have a limited and partial admission to draw general and illiberal inferences as to the state of their morals, and the nature of their domestick relations. The very illiberal representations which we have seen made of the manners of our own country by Chastellux, Weld, Parkinson, Liancourt, Bayard, and that execrable German, whose travels were republished in the Port Folio, ought to lead us to be very cautious how we venture upon general descriptions, especially unfavourable ones, of foreign nations. What credit

can we give to narrations of this sort, when we find the most liberal of the abovementioned travellers, Mons. Bayard, gravely telling the citizens of France, that '*les Américains se mouchent avec des doigts*'? I will not offend the delicacy of your sex, nor raise a blush of indignation, by translating the abominable calumny. Suffice it to say, that a single trait of that kind related by a traveller would be sufficient to convince every Frenchman, that we are but little advanced above our savages.

But although general comments on national manners are, for the reasons I have assigned, improper, unjust, and illiberal, still there are certain leading traits, which he who runs may read, and which he may without risk report. To say, for example, that there is a most ludicrous mixture of superstition and levity in the religious exercises of the Italians, and in their observance of the sabbath, would not be hazardous or illiberal. At the church you would suppose them the most devout and pious people in christendom; walk to the Villa Reale, the publick promenade, and you would say, that religion did not enter into their system. The sabbath is the grand moment of festivity and gaiety; and after the conscience has been once discharged by auricular confession, the only study you would imagine was, how to muster up a good account for the next. The old story of the Cicisbeos is familiar to you. Its repugnance to all our ideas of domestick propriety naturally renders it odious to us. The only question among travellers has been, how far this singular custom extends. Whether it is a merely innocent etiquette? or whether there is that complete corruption of manners, which appearances indicate?

For my own part, though I admit that the question can never be absolutely put at rest, except by those who enter personally into this vortex of folly or vice, yet I entertain no doubts that the intercourse between the sexes is as corrupt as can well be imagined. It would require more candour than I possess to believe, that while human nature is found so frail in all the colder climates, it can preserve its purity in the midst of temptation, in the warm, luxurious climate of Italy; in *that Italy*, which in all ages has been famed for its voluptuousness.

The attentions, the tenderness, the marks of unceasing affection, which are openly displayed by the cicisbeo towards his favourite fair, must in the end wean the affections of the most virtuous wife from her husband.

When a married woman not only avowedly receives the assiduities of a young unmarried man, but expresses in the warmest language her love, her esteem for him: when she openly acknowledges her jealousy of her illicit lover, and watches his attentions to other ladies with marked dissatisfaction, I must require evidence that human nature is totally reversed in Italy, before I can believe that such connections are innocent.

The subjugation of this country by France, and the introduction of several thousand young, gallant French officers, have not tended much to purify the morals of this nation. France, you may remember, conquered it in the 13th century, and the debauchery of the French nobility excited so much the jealousy of the Italians, that they massacred every Frenchman on Easter eve, while they were at their devotions. Though the character of the Italians has totally

changed, and jealousy has ceased to be one of their vices, yet I much doubt whether the French have lost any thing of their disposition to gallantry, at least appearances do not indicate any such change.

Among the other corrupting fashions, which have been introduced by the French officers, is a lascivious dance called the *waltz*, originally learned by them in Germany, but which is exactly adapted to the taste of a young French officer, who is in quarters in a city full of pretty women, whose morals are loose enough to permit them to join in this dance. As you probably have never seen it, and for the sake of your feelings I pray you never may, I will give you a short description of it, in order that you may form some opinion of the degraded state of morals on the continent of Europe.

In the first place, the ladies are dressed *a la Grecque*; that is to say, with the *least possible attire*, leaving as little room for the imagination as possible, the breast and arms totally exposed, or covered only with gauze or crape. Thus prepared for this embracing dance, the gentleman clasps with both arms the lady firmly round the waist, while she gently passes one of hers around his body, and softly reclines the other upon his neck. You will probably expect some description of an elegant figure, executed with taste, and affording variety and amusement. No; the *attitude* constitutes all the pleasure and all the novelty of the dance. The dancers thus embracing and embraced, begin to turn most furiously, precisely like our Shaking Quakers, and as the motion would make them dizzy, if they did not keep their eyes fixed on some object, which turns as rapidly as them-

selves, they have an apology for the most languishing gazes upon each other. In this state of painful revolution they continue, till nature is exhausted, when the lady is exactly prepared to repose herself, which she does in the arms of her companion. The dance is soon renewed, and, as it has no other termination than the fatigue of the parties, nor any other object than a languishing embrace, it generally continues for several hours, exhibiting neither variety, taste, nor graceful motions. I do not think that it is more indecent to *act* than it is to *see* it. The lady or the gentleman, who could do either without a blush, may rely upon it that they are half corrupted.

This dance appears so strongly to resemble the abominable dances of the Bacchanals, that I am persuaded it is derived from that source. It is probable that the Roman officers carried it with their arms into the north of Europe, from whence it is now returned with northern arms to scourge and debase, *if possible still more*, the Italians.

We are so prone to copy all the fashions, and many of the vices of Europe, that I should tremble lest this lascivious and criminal exhibition should make its way into *our country*. But I console myself with the reflection, that manners must have arrived to an high degree of corruption before such a dance would be publicly permitted; and as I flatter myself, that we are as yet far removed from that state of moral depravity, so I have reason to hope, that it will not be introduced in my day, nor in that of my children.

Should, however, contrary to my hopes and belief, the day arrive, in which a lady of our society will, without blushing, be ready to

embrace a gentleman in publick company, I hope the government will not so far have lost its purity and energy, as to neglect to restrain what private delicacy ought to have prevented. Were I the attorney-general in such a case, I should without hesitation present it to the grand jury, as an offence 'contra bonos mores.' If all this should not avail, and it should become apparent that the flood-gates of vice must be thrown open, I would exert my little influence with the legislature to procure an act to render polygamy lawful, or even to repeal the laws for the preservation of chastity. This I would do upon the conviction, that, when morals have descended to a certain degree of debasement, and when vice becomes general and is authorised by law, people will become virtuous by way of distinction.

I beg your pardon for having

drawn a *true* but disgusting picture of the state of publick morals in some parts of Europe. To a mind pure and virtuous, unsullied and unsuspicious, I know that such representations must be painful; but I thought that your curiosity would be alive on the subject, and that such a picture would tend to make *your own* situation dear to you. If you should ask, why I am so severe, after my own introductory remarks upon the danger of hasty general conclusions; I answer, that I have noticed *only* things openly practised, and which every man, who enters one of these cities, must see and know. As to my reflections on these *two* practices, you will judge whether they are correct or not. I have no personal knowledge of the state of morals here, except what I derive from exterior manners.

Yours, &c.

For the Anthology.

SILVA, No. 32.

Spargite humum foliis, inducite fortibus umbras.—*Virg. Ecl.*

DR. JOHNSON'S RASSELAS.

THE tenour of Dr. Johnson's writings is solid sense in solid expression. His imagination rarely extends beyond the compass of real objects, and his mind seems too unwieldy from its own hugeness to chase long the fleet subtilties of metaphysical abstractions. The Adventurer, notwithstanding, contains on perusal all, that every class of readers can wish, whether in search of the precepts of morals, the rules of life, or principles of happiness. If none of his thoughts ever make us start with rapture, he produces in us such fulness

of sense, such concentration of brain, and such universal complacency, that we cannot help feeling, that the result of the whole pleasure is equal to the single and separate delight, enjoyed from writers of a brighter light. His London is rather good verse and close reflection, in imitation of his master, than fine poetick thought; and his Vanity of Human Wishes, and his Irene, seem to confirm the opinion, that the Doctor could rather trace a line of light from a poet's brain, than force such an emanation from his own.

But his Rasselas makes up for

all these deficiencies of imagination. The reader is here, amidst splendour and magnificence, in security and delight. The valley of Amhara lies in brightest perspective before him. He is surrounded by mountains, which bear up the white clouds of a summer's sky ; and his eye moves on the surface of rivers, gliding gently by banks, varied with every luxuriance, or reposes on the smooth lake, reflecting vines clustering with grapes, and trees blazing with fruit on its margin. The bleatings of flocks on the mountains, and the merry notes of the birds in the valley fill his ear with delight. He is now glowing under the warmth of a gentle sun, or loitering to the deep grove, where 'the solemn elephant reposes in the shade.' In the midst of this clear extent of landscape, he approaches the palace of the princes of Abyssinia, and the wild sounds of a thousand harps rise on his ear. Its massy columns and deep entablatures impose on him a solemn gloom. Its halls and saloons extend before him in all the pomp of magnificence, glittering with millions of gems. Its apartments are ranged with furnitures, hung with every embellishment, and suited to every convenience, with sofas and couches, inviting fatigue to ease, and softening ease into voluptuousness. Every fruit that is golden ripe, blushing in baskets of silver, makes the palate quicken with desire ; and flowers of every hue, blended together in vases of sapphire, exhaust their sweetness in filling the air with their fragrance. They, who inhabit the palace of Amhara, are blessed beyond the lot of mortals. Pride is here satisfied with magnificence, and the desire of pleasure is exceeded in enjoyment.

He, who can, by the magick of intellect, strike into view a charm like this, if not a poet, is surely not less than one.

—
THE TRAGEDY OF TITUS ANDRONICUS.

The commentators seem generally to coincide in the opinion, that this bloody tragedy does not belong to Shakespeare ; though there seems to be some variance amongst them with regard to certain passages, by which they undertake to show, that he had some concern in it. It seems incontestibly proved, that this is the same Titus Andronicus, that Ben Jonson alludes to, in his prologue to Bartholomew's Fair, as having then been played twenty-five years previously, and that Shakespeare had not commenced author, when it was produced. Amongst the arguments of the commentators, to prove it spurious, are conclusions which are beyond doubt ; but although they have thrown up so much vapour on the subject, they have never been able to cloud the light, that shoots from this collection of darkness in its many bright passages. The character of tragedy is in the power of the plot, and continuity of the fable, so as to produce the strongest evolutions of the soul, pity and terror. This is Aristotle's golden rule, and it must ever remain the *sine qua non* of tragedy. The great critick makes sentiment and language secondary objects altogether, and merely the conductors of the story. One of the great peculiarities of Shakespeare is in the masterly conducting of his fable, and in the strong and leading effects of his plot. No one, however skilful in dramattick learning, has approached him nearer in these, than they have in thought. His

peripetia, which is the very soul of tragedy, and the great and only principle of sympathy, is universally irresistible. The want of all these essentials is so evident in the play of *Titus Andronicus*, that no one could, a second time, think that the fabrication was Shakespeare's. The fable has nothing to mark its progress but a stream of blood, and the plot consists rather in cutting out tongues, chopping off hands, and making pies of the heads of Chiron and Demetrius, which their mother Tamora banquets upon, than in the entanglement of the passions. Still it seems probable, from some very peculiar passages, and from some glimpses of light, which seem to have emanated only from the bright and eternal sun of his genius, that Shakespeare might have added something to this play, when it was presented to be exhibited by the players, with whom he was associated.

There are a few circumstances about some lines in this play, which bear a striking relation to the great poet,

She is a woman, therefore may be wooed ;

She is a woman, therefore may be won.

Now if these lines really belonged to the true author, would Shakespeare have condescended to use them, as he does in the first part of *Henry sixth* ?

She is beautiful, therefore to be wooed ;
She is a woman, therefore to be won.

But we well know that he very frequently uses the same figures and the same expression in different plays. There are two more circumstantial lines. Shakespeare's deer-stealing was undoubtedly the frolick of a young man, rather than depravity ; the lines referred

to seem to have come from him with that impression.

What, hast thou not full often struck a doe,
And borne her cleanly by the keeper's nose ?

What I esteem the bright touches of this great master of poetick painting are these :

Wherefore look'st thou sad ?
When every thing doth make a glee-ful boast ?

The birds chant melody on every bush,
The snake lies rolled in the cheerful sun,
The green leaves quiver in the cooling breeze,

And make a checquer'd shadow on the ground ;

Under their sweet shade, Aaron, let us sit,

And whilst the babbling echo mocks the hounds,

Replying shrilly to the well tun'd horns,
As if a double hunt were heard at once,
Let us sit down, and mark their yelling noise ;

And after conflict, such as was suppos'd

The wandering prince and Dido once enjoy'd,

When with a happy storm they were surpris'd

And curtain'd with a council-keeping cave ;

We may, each wreathed in the other's arms,

Our pastimes done, possess a golden slumber,

While hounds, and horns, and sweet melodious birds,

Be unto us, as is a nurse's song
Of lullaby, to bring her babe asleep.

Act 2, Sc. 3.

Have I not reason, think you, to look pale ?

These two have 'tic'd me hither to this place,

A barren and detested vale, you see it is ;
The trees, though summer, yet forlorn and lean,

O'ercome with moss and baleful misle-toe ;

Here never shines the sun, here nothing breeds,

Unless the nightly owl, or fatal raven.

Ib.

Upon his bloody finger he doth wear
A precious ring, that lightens all the
hole,
Which, like a taper in some monument,
Doth shine upon the dead man's earthy
cheeks,
And shows the ragged entrails of this
pit.

Scene 4.

And he hath cut those pretty fingers off.
Oh, had the monster seen those lily
hands
Tremble, like aspen leaves, upon a lute,
And make the silken strings delight to
kiss them,
He would not have touch'd them for
his life ;
Or had he heard the heavenly harmony,
Which that sweet tongue hath made,
He would have dropp'd his knife, and
fell asleep,
As Cerberus at the Thracian poet's
feet.

Ib.

POLITICKS.

' I saw a smith stand with his hammer
thus,
The whilst his iron did on the anvil
cool,
With open mouth swallowing a tailor's
news !'

Colloquial politicks, by which I mean the slang of citizens about the evolutions of the world, and the manœuvres of their own government and country, have made with us thousands of blockheads, and crammed the heads of men of good sense with more stuff, than ever a quack packed into the stomach of a sick man. This delightful liberty of speech, and liberty of the press, make up a great part of the nonsense and rodomontade of 'Hail, Columbia.' We are all politicians, from a senator to a tailor, and all senators, from a tailor to the gentlemanly learned. But what national dignity can be expected from a country, where there are so many hundreds of political methodists, canting about universal liberty, promiscuous equality ; and preaching about political millenniums, the new light of reason, republican purity, and the diffusion

of knowledge throughout the country ? How happy and peculiar is our state, that Colin Clout can spell out a long-winded newspaper column, stale from the head of a printer's devil, into the ear of Blouzilinda, while she is scouring her milk-pails ! What can be more absurd than this diffusion of Dilworth learning, to clowns, who ought to be brightening their plow-shares, instead of dog-earing their spelling-book. From this, we see postmen drawing the latchet of a log-house, and leaving the '*print*,' for its gaunt and poverty-struck tenant to labour through, by the light of a pine-knot flambeau. How improving to the morals, when the landlord of a village-tavern, mounted in his bar, and showing through the casement a hugh ruby face, which looks very like his demijean of brandy, begins to flame at the mouth with a political harangue, and when the point is finally to be settled, at the hazard of some dozen *knips of sling*, and quarts of *black strap*.

Our cities are not less infected with this political virus, than our villages. A whining town-meeting orator is in the same ratio of noise and disturbance with the Boniface described. Our caucus, instead of being the Caucasus of old, where the Gods met together to decide on the affairs of this world, is now the aldermens' hall, whose walls are stained with the smoke of roast beef, and 'smell woundedly' of the breath of fat and greasy citizens. You cannot, in these political days, set at table to your wine a minute, after the cloth is removed, before a heavy pair of lungs roar on your ear a patriotick toast, and then comes a song, or rather an ode for the occasion, from the nose of a twanging psalm-singer ; in the midst of which you

are forced up from your seat, in the ardour of the times, and of a sudden find your hand frying in the greasy palm of a patriot citizen. If we are destined always to such a yankee-doodle state of things, what wise man would wish to exclaim, with father Paul, for his country, *esto perpetua*?

THE ÆOLIAN HARP.

This instrument was invented by Kircher, 1649. After having been laid by, for a hundred years, it was again accidentally discovered and restored by Mr. Oswald. The lovers of pure tones and simple melody have gained more delight in this little instrument, than can be drawn from all others, however skilful be their combinations. Its sounds are as wild as the wind that blows upon it, and as mysterious as its source. There is a spell in them, which seems to entice away our very souls, and bewilder our whole frame. I can suck melancholy from it till my heart sinks. In the stillness of evening, how tenderly does it breathe forth its tones, till they faintly sink away into the most mysterious pauses, and melt and mingle with the air. At midnight how often have I loved to place it at my casement, and as the wild wind swept over its chords, how have I felt my spirit loosened from myself, taking flight through the heavens on its continuous vibrations. Smollet somewhere says, that a woman in love cannot be trusted with this instrument: to a melancholy man it is equally dangerous; for what nature can withstand that, which even charms the air, and detains the breeze, sighing and lingering on its chords.

Thomson and Mason seem to have enjoyed equal delight from the æolian harp. Thomson, in one

stanza is compelled to renounce his muse, when under its charm.

Let me, ye wandering spirits of the wind,
Who, as wild fancy prompts you, touch the string,
Smit with your theme, be in your chorus joined,
For, till you cease, my muse forgets to sing.

In the Castle of Indolence he has this beautiful description of it.

A certain musick, never known before,
Here called the pensive melancholy mind,
Full easily obtained. Behoves no more,
But sidelong to the gently moving wind
To lay the well tuned instrument reclined,
From which, with airy flying fingers light,
Beyond each mortal touch, the most refined,
The God of winds drew sounds of deep delight,
Whence with just cause the Harp of Æolus is hight.

Mason, in his ode to this Harp, describes its mysterious influence with poetical nicety, as affecting us most sweetly

With many a warble wild, and artless air.

ONE'S SELF.

There is no reflection, which confers such perfect dignity on ourselves, and which draws with it such an association of delightful thoughts and anticipations, as that of our own individuality; the consciousness of a separate being, created, and existing independent of all, and of every other one, but of him, from whom we sprung, and to whom we are to return. It is perhaps the operation of this consciousness, which has made enthusiasts, recluses and hermits; who, without doubt, have received more happiness in solitude, filled

with the presence of their own nature, than the world could afford them. But it is not necessary, to the complete enjoyment of this emotion, that one should be distanced from the world in the depth of a forest, or be screened from it by the walls of a cave. A man may withdraw himself into hermitage, by abstracting himself from what is frivolous in life; and retiring to the cell of his own bosom, he may hold pure and holy communion with his own being. There is then an uninterrupted complacency, a silent dignity, and a majesty of character, which make him justly proud of himself, and revered by the world. There is no maxim of life

so constantly proved, as, that too much familiarity breeds contempt. Half the little annoyances of life, which in their aggregate make up a large portion of our real suffering, are brought on ourselves by making our private, and peculiar thoughts common, and general, thereby letting others know as much, as we know of ourselves. How vapid and empty is life, if we have not in reserve for ourselves, in lonely hours, when we are weary of the world, certain dignities and consolations of thought, which belong only to our own nature, and which constitute the sovereignty of one's self.

TENHOVE.

THERE is a short and very imperfect account of this ingenious man prefixed to the *Memoirs of the House of Medicis*, written by Dr. Maclaine, the translator and annotator of Mosheim. The following account of him has been obligingly communicated, by a gentleman who knew him well, and accompanied him in his travels through Italy and Sicily.

Tenhove was born in Holland of a noble family, and by his mother's side was related to Fagel the Grand Pensionary, or first minister of the United Provinces. He was perhaps the most elegant, if not the most profound scholar of his age or country. He was so thoroughly skilled in the classicks, that every ancient author was familiar to him, though he principally delighted in poetry and the belles-lettres. He was so passionate an admirer of Horace, that he could repeat almost every line in that poet. He was also intimately acquainted with the modern languages of Italy, Germany, France, and

England. The literature of this latter country was in particular a favourite subject with him. Shakespeare, whom he always considered the true poet of nature, was long his peculiar study. French he both spoke and wrote with so much fluency and ease, as not to be distinguished from a native of France. It was in the language of that country that he wrote his history. His very affluent fortune enabled him to travel in the most sumptuous style, and accompanied by a numerous train of friends and domesticks. On his return from Sicily, he imprudently ventured to explore the antiquities of Pestum. The consequence proved fatal to many of his party, who fell victims to the mal-aria of that destructive spot. Tenhove himself did not escape. Though not immediately fatal, the cruel disorder hung on him ever after. He lingered but a very few years after his return to Holland.

As a finished scholar and an elegant writer, he may perhaps rank

with the best authors of the last century. He has however left little behind him. His House of Medici, by which he is best known, is an unfinished work, and consists of an undigested mass of materials, which he would have expanded into a regular narrative, had he lived. This want of method, however, is compensated by the elegance of the style, the beauty of the classical allusions, and the taste the author every where displays for the fine arts. A principal merit is in the short, but correct and pleasing accounts, which he gives of the literati and virtuosi, who lived during the time of the Medici, or were patronised by them. Tenhove's

taste in painting and poetry was exquisite; and his love for the arts, and his veneration for the great men who made them flourish, have drawn him into digressions and detached chapters out of all bounds. In fact, the historical is the least considerable part of his work. This has compelled his translator, Sir Richard Clayton, to make several additions in the body of the work for the purpose of connecting the narrative, and to illustrate it by copious notes. Such as it is, however, this history would have had many readers, and as many admirers, had it not been too near contemporary with the elegant and classical work of Mr. Roscoe.

For the Anthology.

FRENCH LITERATURE.

THE brilliant age of Louis the Fourteenth had scarcely passed away, when the French nation had reason to complain of a sensible decline in the arts and in letters. Already false wit appeared under various forms. Ignorance, her faithful companion, had already presented her fantastick innovations as bold inventions, and decorated her subtleties with the name of philosophy. It was not that sound philosophy, that perfection of good sense, which forms the characteristick trait of the productions of genius; it was the ingenuity of perverted reason; it was bad sense in luxuriant language, corrupt taste in principles, and sophistry in all its cunning. Some persons, superiour to the charlatany of *bel esprit*, sufficiently fortified by their own talents to resist its usurpations, or whose incorruptible taste still preserved the sacred fire of standard authorities,

yet struggled with success against the enemies of good sense; but the licentiousness of manners, so horrible under the regency, combatted victoriously in favour of every licentious doctrine which it authorised, and, from the commencement of the world, the triumph of bad taste and licentious opinions has accompanied in the same car the triumph of corrupt morals. How powerfully must this contagion have acted upon the best understandings, when no character, of real reputation, in the eighteenth century, was entirely free from the infection! when there was not scarcely one man of letters, whose reason or taste was not bewildered about some literary or philosophical opinion! Without speaking of the many bold opinions of Montesquieu or Buffon, we well know their prejudices against poesy, or at least the insensibility which they affected to the sweet charms of

harmonious verse. The eccentricities of the citizen of Geneva has not spared Moliere or La Fontaine. Electra and Catalina do not attest less to the ignorance, than the genius of their author ; and, without mentioning the errors and defects of other men of an inferiour grade, who has more contributed to the corruption of morals and good sense, than the detractor of *Athalie*, the commentator of *Corneille*, and the author of *La Pucelle* ?

However much we may find to admire in the writings of Voltaire, every one will acknowledge, that there is infinitely more for our unqualified execration. That he has contributed greatly, especially in France, to the prevailing depravity both in taste and manners ; that he is far from being a perfect model, with the exception of his tragedies, in any species of composition ; and that no writings are more obviously calculated than his, to promote a spirit of libertinism and infidelity. Deeply impressed with the truth of these sentiments, a distinguished countryman of Voltaire, Mons. Clement (of whose information in his sketch of French literature at the commencement of the 18th century, I have availed myself in the foregoing observations) published at Paris, in 1770, in a series of letters addressed to Voltaire, a critical inquiry into his character, considering him as a poet, a dramatick writer, an historian, &c. He enters into a full examination of Voltaire's works, not with a view to depreciate them, but to shew that he ought by no means to be considered as the great master of French literature and poetry, and to point out the numerous blemishes in his best poetical productions ; blemishes which, he says, are owing to a passion for *bel esprit*, the most formidable enemy

to nature and genius. Of the productions of his dotage, out of tenderness to him, he takes no notice ; they are only fit indeed to regale the giddy, the unprincipled, the libertine, and the debauchee. Like a generous and spirited adversary, Mons. C. attacks him in his strong holds, the works of his better days, when his genius was in its full bloom and vigour. In the first letter M. Clement considers Voltaire's literary politicks, and the influence they have had upon the taste and manners of his age. I have thought that many of the readers of the *Anthology* might be highly pleased with this part of the work, as it throws much light upon the philosophical and literary history of France, and therefore have sent it to you, requesting its publication. PASCAL.

MONS. CLEMENT TO VOLTAIRE.

SIR,

When you made your first appearance on our literary theatre, the great men of the last age were in their graves ; but their memories were highly respected, and there were still left some happy geniuses, who were of opinion that no solid and durable glory was to be acquired but by following their steps. You, at first, seemed to be of the same opinion ; and your first tragedy, notwithstanding its great faults, (pardonable at your age) shewed that you was in the right road ; and led the publick to entertain hopes that you would surpass, or at least equal *Corneille* and *Racine* in the most splendid part of their career ; but you went no farther ; and *Cedipus*, if I mistake not, is your master-piece.

This success, at your first setting out, great and deserved as it was, dazzled your eyes, and inspired you, all at once, with the most extravagant hopes. You no long-

er made the same efforts to tread, with firm and steady steps, in the paths of your models ; but you indulged and gave way to the facility of your genius. Too much confidence in your own strength made you stumble several times, and three or four tragedies, which followed your *Œdipus*, had either no success at all, or met with that cold reception which they deserved.

Your ambition was to be thought possessed of talents for every species of composition ; you aspired to the sole monarchy of Parnassus ; and, in order to support such ambitious pretensions, you had recourse to different means. The attention and the taste of the publick were to be withdrawn from those master-pieces which were its delight, and the shortest way of attaining this end was to disparage them. But this was not to be done openly ; artful management was necessary. There were still left some persons of distinguished abilities, who were warm admirers of those great men whom you wanted to discredit, & it would neither have been safe nor prudent to provoke such formidable adversaries. Accordingly you commended, at first, with a very prudent modesty, both the great masters of antiquity, and those of the glorious age of Lewis the Fourteenth. It was your boast that you took these for your models ; you acknowledged their astonishing superiority ; but, on the other hand, you lost no opportunity of turning them into ridicule, and of endeavouring to corrupt the judgment of the publick in regard to them.

You treated Homer as a silly, prattling fellow, and gave the preference to Tasso. You laughed at Pindar, and sometimes at Horace, and especially at lyric poetry, which you have always affected to despise.

After bestowing great encomiums on the Greek tragedians, you took care to insinuate that their manner is often dry and declamatory. In order to indemnify yourself for the general praises you bestowed upon Corneille, Racine and Boileau, you seldom failed to magnify their faults, or to ascribe to them, what they are not chargeable with.

You preferred Lamotte to Rousseau, at a time when the publick had forgot Lamotte. The high reputation of Crebillon was very troublesome to you ; you did not dare to give open vent to your jealousy of a rival who was so much applauded. You called him your master in publick, whilst you were privately disseminating criticisms on his performances.

You was the author of an anonymous work, now almost entirely forgotten, (*Connoissance des beautés & des défauts de la poésie Française*, &c.) in which it was said, in almost every page, "—observe, how much more sublime Voltaire is than Corneille, how much more pathetick he is than Racine, how much he surpasses Crebillon in strength and energy !—See how much more natural he is than La Fontaine, how much more eloquent than Bossuet, how much more elegant than Fenelon, &c."

Still, however, you concealed your design, while you was secretly scattering abroad the seeds of those opinions that were favourable to yourself. Had any one reproached you for your injustice, for so bold and decisive a tone, you could have cleared yourself by shewing him passages, in your writings, which proved you to be of quite different sentiments.

This policy proved successful, and you pleased the different parties in literature. Some thought you in the right way, on account of

the frequent and pompous display you made of your love of good principles and good taste, while others flattered themselves that you was of their party, on account of the sly and malignant hints you threw out, with great dexterity, against those of whom you entertained any jealousy.

At length, when you had no longer any thing to fear ; when you perceived that the number of your disciples and admirers was increased ; when you observed that they trumpeted your praises, and registered your decrees, you threw off the mask, you laid aside all constraint and dissimulation ; you exerted your utmost efforts to discredit the ancients, in order the more easily to disparage those illustrious moderns who gloried in imitating them ;—*quolibets, filais-anteries, traductions ridicules, tout vous fut bon.*

You compared Eschylus to Calderon ; you travestied the sublime passages of the Iliad and Odyssey ; you said that La Fontaine was not one of the great geniuses of the age of Lewis the Fourteenth ; you told us that there was no enthusiasm in Boileau's poetry ; you treated Rousseau as a versifier, who neither knew philosophy, poetry, his own language, nor the age he lived in, &c. &c.

You flattered yourself, that these new opinions, published with a magisterial air, and supported by the weight of your authority, would become laws in literature ; and that the judgment of the present age, and that of posterity, being thus gradually formed upon yours, all other books would be buried for ever in the most profound oblivion, and none read but your own.

As to the present age, your expectations have not been disappointed. The number of those who examine, who think and judge for

themselves, is at present very small. 'Tis a much shorter and easier way to retain your light and bold decisions, and, after you, to pass sentence, without appeal, upon writers of the most exalted genius.

Accordingly, a thousand echos have been heard repeating your different opinions ; verses have been crowned at the academy, in which Lucan and Tasso were preferred to Virgil ; and Boileau was treated as a writer without fire or imagination ; a party has been formed to raise Quinault to the rank of great poets, and to make him at least equal to Racine ; we have seen mere geometricians setting up for judges of poetry, and with all the *sang-froid* imaginable, laying down the most ridiculous precepts concerning an art as distant from them as Euclid is from Homer.

He who has read your works, is thought to know every thing. The principles of good taste are forgotten ; the reading and the imitation of the illustrious writers of antiquity are slighted and neglected, and those who recommend them are looked upon as pedants. In a word, sir, you have seen the present docile age adapt your decisions implicitly, and form its taste upon yours. Your literary opinions have produced such a revolution, and reduced us to such a degree of bad taste, that nothing but an age of barbarism and profound ignorance can make us forget so many absurdities, and restore us to a capacity of having juster notions, a sounder judgment, and a more natural taste.

Happy would it be for us, were this general depravity confined to matters of mere taste and entertainment ; these, 'tis true, are connected with the glory of a nation, but they are not essential to man ; he may be deprived of them, without any loss to his virtue or his happi-

ness. The mortal blow that your writings have given to the morals of this age and nation, is a dreadful calamity, and perhaps an irreparable one. It can give no pleasure to a generous mind to present so melancholy and deplorable a picture to publick view ; I shall, therefore, only consider the fatal effects which your writings have had on the fair sex, and on the young and inexperienced ; for such principally are the readers whom you have a right to please, by the levity, and I will be bold to say, by the frivolousness, of your wit.

I am at a loss to account for it, but so it is, that women, in general prefer a forward, silly, impertinent fellow, to a wise, discreet, and sensible man. Two gentlemen, we shall suppose, are introduced into a company of ladies, even *the most virtuous**, if you will ; the one is possessed of agreeable and elegant talents, but sedate, reserved, solid, and knows when it is proper to speak, and when to be silent : the other is bold, petulant, talks much, treats the gravest subjects with indecent and illiberal drollery, exercises his raillery upon those who are present, caluminates those who are absent, attends to nothing but what he says himself, and is the first to laugh at his own silly jokes ; the ladies will neither have eyes nor ears for the former ; and though he may have some small share of their esteem, yet they will ever, through I know not what strange propensity, find themselves most favourably disposed to the latter.

Don't smile, sir, this fable is your own history. Your lively wit, your libertinism, your bold

* The reader will bear in mind that our Author is a Frenchman, and may, probably, have formed his ideas of the fair sex from what he has observed of his countrywomen.

and assuming manner, your decisive tone, the levity of your imagination, your free and familiar humour, have turned the heads of the generality of our ladies. Such are the charms wherewith you have gained their hearts, and which render your works their chief study and delight. You have taught the most dangerous of all lessons *for them* ; you have taught them to laugh at every thing, to turn into ridicule what is not susceptible of ridicule ; and to reason upon what they ought to revere with humble and submissive silence.

In such a school they soon learn to shake off all those principles that are so uneasy and troublesome to their sex ; to treat, as mere chimeras, those rigid laws of modesty and decorum which nature, they say, has no more imposed upon their sex than the other ; to analyse their duties, and, in conformity to your maxims, to reduce them to very narrow bounds ; to consider the dominion of men over women as an absurd and silly prejudice ; they learn to reason and decide upon every thing ; to be *beaux-esprits* and *philosophers* ; to talk with as much levity upon the *system of Nature* as upon a novel or a play ; to speak upon the most serious and important subjects, as they would upon an *ariette* or a *song* ; and to instil their notable maxims into the minds of their children and domesticks, who receive them greedily, and whose understandings and hearts are depraved before they can well distinguish between good and evil.

I am far from meaning to include all the ladies in this censure which, unfortunately, is too well grounded, but which would be unjust, without some exception. There is still, undoubtedly, a great number of ladies of respectable

characters, who cultivate those virtues which adorn their sex and condition ; who are free from that silly and indecent ambition of being thought philosophers and *beaux-esprits* ; who read and study, in order to know and love their duty ; who cultivate their understandings, in order to be established in good principles ; and who, without desiring to be free-thinkers, are satisfied with being virtuous women and reasonable creatures.

I ask pardon of the rest for drawing a picture which bears so strong a resemblance to the original. It is contrary, I well know, to the laws of French gallantry to tell ladies their faults, whatever they may be, or to mention disagreeable truths in a publick manner ; but I beg of them to consider that, as they are ambitious of laying aside their sex, in order to become men and philosophers, they have placed us a little more at our ease with them, and have given us a right to talk to them with less reserve, less gallantry, and a more manly freedom.

What I have said of the ladies, may, in some measure, be applied to our youth, who receive their tone from the fair sex. They have scarce left college when they commence your disciples, and the fatal effects of this first step are but too visible. They begin with despising all the salutary instructions they formerly received ; call every thing pedantry that is not libertinism and infidelity ; and, in a little time, by treating every thing serious as mere prejudice, they come to think themselves philosophers, and call themselves so. They have no longer any moral principles to make them uneasy, no checks or restraints upon their passions ; and provided they can elude the laws, their conscience is

perfectly at ease. They talk upon the gravest subjects with a levity that has nothing to equal it but their ignorance. Low, insipid raillery, common-place jokes, hackneyed *bon-mots*, supply the place of arguments, even on the most sacred topics. If they attempt to reason, it is with a confidence, a good opinion of themselves, still more ridiculous, if possible, than their pretended wit and humour. They flatter themselves that they comprehend the most incomprehensible things, though they remain ignorant of some of the most common ; they pretend to calculate, define, and know every thing, and yet entertain doubts concerning the most obvious truths ; they despise and forget their duties ; extinguish the light of nature ; stifle the good principles that were instilled into them in the early part of life ; perplex and confound their understandings ; lose all sensibility of heart, and every idea of virtue and morality. They become, in a word, useless or pernicious to society ; hateful and troublesome to themselves ; lose all relish for life, and at last have recourse to a halter or a pistol, in order to deliver themselves from the insupportable burthen of living alone.

What sentiments, sir, must we entertain of you and your philosophers, if such deplorable evils can only be imputed to the contagious licentiousness of your writings ? But I shall dwell no longer upon the horrid profligacy which the rage of impiety has introduced into our manners. Every good man sees and laments it. How many worthy and virtuous parents are there who, in the anguish of their hearts, are weeping over the depravity of their children, and who have a right to impute it to your works.

THE BOSTON REVIEW,

FOR

OCTOBER, 1807.

Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 59.

Collections of the Massachusetts Historical Society. Vol. VIII. Boston, Munroe & Francis. 8vo. pp. 284. 1802.

SOME former reviews of the 'Historical Collections' have been prefaced with notices of the society, and of the general utility of their labours. It is not necessary, therefore, in this continuation of the series, to make any preliminary observations. In conformity to the usual method, (see Rev. 1807, art. 34. p. 223) we proceed, then, to the several articles, in this penult volume.

1. On 'Remarks upon remarks, &c.' we shall offer *no remarks*, either on the *lucid style*, *mild temper*, *grammatical accuracy*, or *logical precision*, which the author of the 'History of Salem' here exhibits. The editing committee have assigned, in a note, good reasons for closing this altercation; and we certainly have no disposition to resume it.

2. 'Historical account of John Eliot, the first minister of the church in Roxbury, &c.' This biography is valuable and interesting; with much amusing and useful anecdote of contemporary characters and events, is given a good

sketch of the 'Apostle of America.' He was born in England, 1604; educated at the university of Cambridge; arrived at Boston, 1631; settled, as teacher, in Roxbury, 1632; was one of the three who composed the 'New-England version of the Psalms,' in 1639; Oct. 1646, he first preached to the natives, from Ezek. xxxvii. 9; published his translation of the bible into the Indian language, 1663; and died 1690. The following extracts will exhibit the prominent traits of this founder of a family renowned in the New-England churches. The observations evince an intimacy with the human heart; the easy eloquence of the style proves the writer's familiarity with classick lore:

'From his contemporaries, and from his writings, we learn, that he always preached in a plain manner, but had a happy facility of communicating his ideas upon subjects adapted for his people. He was warm and diffusive, tender and pathetick, rather copious than correct in his language; but though his style was not varied with much art, his publick performances were acceptable in all the churches. His method was natural, his expression easy, his voice audible, and his manner very interesting. Out of the abundance of his heart his mouth spake, in preaching and praying; and no pastor of New-England saw more of the fruit of his

labours. His discourses are without those quibbles, gingling words, and quaint turns, which mark the false taste of the age ; but were as common in English as in American sermons.' p. 23.

'As to his moral and christian character, it was as exemplary as his ministerial qualifications were excellent. His mind was governed by a sense of duty, and not a mere ease and complacency of humour, which make a man good-natured when he is pleased, and patient when he has nothing to vex him. He brought his religion into all his actions. A stranger to artifice and deceit, he disliked the appearance of them in others. He felt equal obligations to perform the duties of piety, virtue, and benevolence. Such was the man. He clothed himself with humility as with a robe.' p. 25.

'It becomes necessary to mark the minute circumstances of a person's character, if we would obtain just views of his temper and actions. Hence biography differs from history, whose province is to describe great events which elevate the mind of the reader ; and which require a dignity of manner with the glow of sentiment. But in the narrative of private life, we survey the man in all his various attitudes, frequently without a design to point a moral. We follow him through the vales and descents of his situation, and feel interested in every thing which concerns him, till, by dwelling upon *kindred* images, he grows into a familiar acquaintance.

Most men have their oddities and strange humours. Among the prejudices of Mr. Eliot was one very strong against *wearing wigs*. He preached against it ; he prayed against it ; he thought all the calamities of the country, even Indian wars, might be traced to this absurd fashion.

His prejudices were as strong against the use of tobacco. He thought it was a sacrifice of precious time—a silly amusement, disgusting in itself ; that christians ought not to become slaves to such a pernicious weed, and besotted by its influence. But he might as well have preached to the moon, as to resist the tide of fashion ; or fought with the stars in their courses, as to struggle with the pride of opinion, or the appetites of sense ; and try to persuade men not to use a weed which

carries a charm with it for its intoxicating quality ; which equally tends to exhilarate their spirits and amuse their leisure hours.' pp. 26, 27, 28.

'Though he lived many years, they were filled with usefulness ; succeeding generations mentioned his name with uncommon respect ; his labours were applauded in Europe and America ; and all who now contemplate his active services, his benevolent zeal, his prudence, his upright conduct, his charity, are ready to declare his memory precious. Such a man will be handed down to future times, an object of admiration and love ; and appear conspicuous in the historick page when distant ages celebrate the *Worthies of New-England*.' p. 32.

3. 'Governour Dudley's letter to the Countess of Lincoln.' Such documents are invaluable as curiosities to the antiquary, and aids to the historian. Such will turn to the entire copy, which, if our limits would allow, would be quoted with delight. A brief specimen or two must satisfy other readers, that it is a pleasant and useful narrative, correctly and humourously related :

'*Boston in New-England,*
March 12th, 1630.

'For the satisfaction of your honour, and some friends, and for the use of such as shall hereafter intend to increase our plantation in New-England, I have in the throng of domestick, and not altogether free from publick business, thought fit to commit to memory our present condition, and what hath befallen us since our arrival here ; which I will do shortly, after my usual manner, and must do rudely, having yet no table, nor other room to write in, than by the fire-side upon my knee, in this sharp winter ; to which my family must have leave to resort, though they break good manners, and make me many times forget what I would say, and say what I would not.

'If any come hither to plant for worldly ends, that can live well at home, he commits an error, of which he will soon repent him : But if for spiritual, and that no particular obstacle hinder his removal, he may find

here what may well content him: viz. materials to build, fuel to burn, ground to plant, seas and rivers to fish in, a pure air to breath in, good water to drink, till wine or beer can be made; which together with the cowes, hoggs, and goats brought hither already, may suffice for food; as for fowl and venison, they are dainties here as well as in England. For cloaths and bedding, they must bring them with them, till time and industry produce them here. In a word, we yet enjoy little to be envied, but endure much to be pittied in the sickness and mortality of our people.

‘Upon the eighth of March, from after it was fair day light, until about eight of the clock in the forenoon, there flew over all the towns in our plantations, so many flocks of doves, each flock containing many thousands, and some so many, that they obscured the light, that it passeth credit, if but the truth should be written; and the thing was the more strange, because I scarce remember to have seen ten doves since I came into the country: they were all turtles, as appeared by divers of them we killed flying, somewhat bigger than those of Europe, and they flew from the north-east, to the south-west; but what it portends, I know not.’

pp. 36—45.

4. ‘Historical sketch of Col. Ephraim Williams, and of Williams college.’ This is an article of considerable intrinsick worth; but in connection with the former, it forcibly recalled a text, which, opposed as we are to light or irreverent scripture allusions, we cannot but repeat, as a familiar Jewish proverb, descriptive of our sensations from the contrast—“No one having drank *old* wine, straitway desireth *new*, for he saith the *old* is better.”

5. ‘Topographical and historical account of Marblehead.’ An excellent article of this sort, and particularly valuable for the ecclesiastical history and biography. The writer, with characteristick modesty and candour, acknowledges much aid received from a

MS. of the late venerable Barnard. He has richly repaid his obligations by a just and generous tribute of affection and respect to this distinguished minister:

‘In the year 1714, Mr. Cheever* being aged, though not otherwise infirm, the church invited candidates to preach; and after hearing several well accomplished young men, made choice of Mr. John Barnard, for their assistant pastor. He was born in Boston, 1681, and died in January, 1770, at Marblehead. His education was begun at the grammar-school in Boston, and in the year 1696, he entered Harvard College, where he graduated in the year 1700. This man was reckoned famous among the divines of our country, and was looked up to as the father of the churches, during the latter part of his life; having a vigour of mind and zeal uncommon at such an age. His stature was remarkably erect, and never bent under the infirmities of eighty-eight years. His countenance was grand, his mein majestick, and there was a dignity in his whole deportment. His presence restrained every imprudence and folly of youth; and when the aged saw him, they arose and stood up.

Beside single discourses, a volume of sermons upon ‘the mystery of the gospel,’ another on ‘the imperfection of the creature;’ and one upon ‘the confirmation of the christian religion,’ show his theological knowledge, and good talents for composition. His style of writing is diffuse and plain, but warm and energetick. As a poet, he did not make the figure which he did as a di-

* ‘The family of Cheevers have been remarkable for longevity. The famous Ezekiel Cheever, author of the *Accidence*, *Scripture Prophecies*, &c. was the father of Mr. Cheever of Marblehead. He died in the year 1708, aged ninety-four. He had been for seventy years a school-master, first at New-Haven, in the year 1637; then at Ipswich; then at Charlestown; and from the year 1670 to his death was preceptor of Boston grammar-school. There have been several of the family who died near ninety, and at fourscore. They were equally remarkable for florid health while they lived, as for the number of years.’

vine. His version of the Psalms, which he fondly hoped would be sung in all the New-England churches, was never introduced into any church out of the town where they were composed. He could not warble with Watts in lyric songs, nor did he discover that he had musick in his soul by versifying the Psalms of David.

His knowledge, however, was not confined to theology, but he turned his attention to scientific subjects, studied mathematicks, and excelled in a skill for naval architecture. Several draughts of his, have been commended by master ship-builders. Such were the amusements of his leisure hours.

By prudence in his affairs he saved considerable property, yet gave tythes of all he possessed. His charity was worthy of imitation. It was not to give encouragement to beggars, nor to act from the mere impulse of compassion, like those who listen to the story of vagrants; but he sought those objects of the good man's bounty, who modestly hide their wants. The poor were often fed, and the widow's heart sang for joy, but knew not where to return thanks except to that God who is a friend of the wretched. One kind of charity was peculiar—He kept two boys at school, whose parents were unable to bear the charge, which has been of much service to the community, beside the benefit the children received from the generosity of their benefactor. By his last will, he gave two hundred pounds to that ancient seat of learning, Harvard College. He left a widow, but no children, except such as he had adopted. With the property to his heirs, he left to the town and country a name better than great riches.

pp. 66—69.

6. 'Bill of mortality of Middleborough, from 1778 to 1801.'

7. 'Biographical notice of Marston Watson, Esq.' Born 1756, died 1800. 'It is one of the regulations of the Historical Society to collect an account of the life of their members, as they leave this present sublunary state.' p. 277.

The following note entitles him to Pope's well known eulogy on 'an honest man,'

'An honourable instance of this gentleman's scrupulous regard to justice deserves to be recorded. About seven years before his removal to Boston, a deranged state of his affairs, the effect of mere misfortune, rendered it necessary for him to seek a composition with his creditors, who gave him a discharge, receiving only a portion of their demands. In a few years afterwards, when his renewed exertions were blessed with success, his first care was to pay those creditors in full, though they had no legal demand against him.'

p. 81.

8. 'Sketch of Thomas Brattle, Esq.' Born 1742, died 1800.

9. 'Notice of Ezekiel Price, Esq.' Died July, 1802, aged 74.

10. 'Character of the Hon. Geo. R. Minot, Esq. &c.' This is a part of an eulogy on no common personage, and by no common hand. It has been the merited privilege of this classick writer, to receive the tribute of classick eloquence; and of this excellent man '*laudari a laudato.*'

'The understanding of Judge Minot possessed an astonishing variety. Those who were acquainted with him the longest can say, that there was always a novelty in his conversation, either as to substance or form. This arose from his great industry and inquisitiveness; in consequence of which he was always learning. When visited by his friends, he appeared to express his best ideas in his best manner. But before there was an opportunity of seeing him again, he had obtained the knowledge of a new fact, or had acquired a new grace of expression. This, in addition to the sprightly sallies which frequently burst from his lips, the benignity, the gentle radiance, the mind and character, which shone in his face, rendered him a most interesting and pleasant companion.

In judging of the characters and abilities of others he was eminently candid. His opinion was, that few men are so vicious, as not to possess some good quality; or so ignorant, as not to have acquired some valuable branch of science. For these he praised them; but never for talents and virtues to which they had no title. He was can-

did; but abhorrent to his feelings was that counterfeit candour, which applauds equally the saint and the sinner: he has often been heard to speak with pointed indignation against the artful and dishonest, particularly against false patriots and political impostors.

‘He was as candid, zealous, and honest in his religious as in his political opinions. On all proper occasions he openly declared what he believed; but the truth is, that he laid little stress on the dogmas of any particular sect,* paying more attention to the duties than the speculations of christians. Humble and devout, he loved God, and trusted entirely to his mercy for salvation. He complied with all the rights and ordinances of christianity; and though he was persuaded that these practices are not the most essential parts of religion, yet he felt it to be his duty publicly to manifest before all who observed his conduct, that he was not ashamed of the gospel of Christ.’

pp. 93—95.

11. Description of the eastern coast of the county of Barnstable, &c.

12. Description of Sandwich.

13. Note on Falmouth.

14. Description of Dennis.

15. Note on South parts of Yarmouth and Barnstable.

16. Note on the precinct of Harwich.

17. Description of Chatham.

18. ... of Eastham.

19. ... of Orleans.

20. Note on Wellfleet.

21. Description of Provincetown.

These several pieces of topography might be pronounced by internal marks, without the signa-

...
* ‘1784. December 12th. Sunday. I verily think that my salvation does not depend upon my believing the Trinity or the Unity of the Godhead; nor am I a better christian, for enlisting under the banners of Christ to support his equality with the Father, or for assisting the omnipotence of the Father in maintaining his superiority over the Son, than if I sincerely imitated the example of the one, and reverentially adored the other.’ *Journal.*

ture annexed, to have the same origin. All display the eye of a careful observer, the investigation of a patient philosopher, the taste of a gentleman, and the pen of a scholar. With differing claims on attention, according to the relative importance of the places, or character of the persons described, they are all well worthy of publication and perusal. No incident is so unimportant, that it will not be rendered interesting, no spot so barren, that it may not be made blooming and verdant by the pencil of genius and learning. To extract specimens of ingenious remark and profound investigation, expressed in the chastest manner, and most correct method, would require no effort. The difficulty is to select the best, and to preserve the limits, which our contracted miscellany prescribes.

‘The whole of the coast, from Cape Cod to Cape Malebarre, is sandy, and free from rocks. Along the shore, at the distance of a half of a mile, is a bar; which is called the *Outer Bar*, because there are smaller bars within it, perpetually varying.

If a vessel be cast away at low water, it ought to be left with as much expedition as possible; because the fury of the waves is then checked, in some measure, by the bar; and because the vessel is generally broken to pieces with the rising flood. But seamen, shipwrecked at full sea, ought to remain on board till near low water; for the vessel does not then break to pieces; and by attempting to reach the land before the tide ebbs away, they are in great danger of being drowned. On this subject there is one opinion only among judicious mariners. It may be necessary however to remind them of a truth, of which they have full conviction, but which, amidst the agitation and terour of a storm, they too frequently forget.’ pp. 118, 119.

‘The inhabitants of Sandwich generally manifest a fond and steady adherence to the manners, employments, and modes of living, which character-

ized their fathers ; a resemblance, which at this day, will constitute no impeachment of either their virtue or taste.' p. 125.

'Within the course of the past thirty years frequent attempts have been made to manufacture marine salt from sea water. During the late war with Great Britain, when this necessary article was scarce and dear, it was sometimes produced, particularly in the county of Barnstable, by boiling the salt water. But the salt obtained was impure ; and as the operation was expensive, it was discontinued at the peace. Several years ago, General Palmer, a worthy and enterprising gentleman, undertook to make salt by the sun alone in the marshes on Boston neck, where the vestiges of his works are still to be seen. But as they were not covered from the rain, the attempt proved abortive. The only person who has been completely successful in obtaining pure marine salt, by the rays of the sun alone, without the aid of artificial heat, is Capt. John Sears, of Suet, a part of Dennis.

The salt produced resembles Lisbon salt, but is purer, is strong, and free from lime. The mean weight of a bushel of it is eighty pounds.

The history of Dennis is short. In the year 1721, the east part of Yarmouth was set off as a precinct ; and June 19, 1793, it was incorporated into a town.

The church was gathered, and the first pastor, Rev. Josiah Dennis, was ordained, June 22d, 1727. Mr. Dennis died August 31st, 1763, in the sixty-ninth year of his age. The inhabitants have manifested their respect to his memory by naming their town after him.

The present pastor, Rev. Nathan Stone, was ordained Oct. 17th, 1764.—*Vir humilis, mitis, blandus, advenarum hospes ; suis commodis in terrâ non studens, reconditis thesauris in cælo.*

pp. 135, 137, 140.

'The planters of Eastham having obtained possession of the township, both by act of the legislature and by purchase from the natives, proceeded to cultivate their lands. A church was gathered soon after their arrival ; but the inhabitants were not sufficiently numerous to support a minister of religion till the year 1672, when the Rev.

Samuel Treat was ordained. This gentleman is entitled to a distinguished rank among the evangelists of New-England ; and by his zeal and labours, he not only converted many of the Indians to the faith which he embraced, but he was also the happy instrument of reducing them to a state of order and civilization.

The excellent Mr. Eliot was, however, the first mover in this benevolent work ; and to him the highest praise is justly due. After converting the Indians in his neighbourhood, he travelled into the colony of Plymouth, and preached to the natives there. Not satisfied with this exertion, he wrote letters to several persons of learning and piety, urging them to accomplish themselves for the undertaking.

But neither his (Treat's) prayers, nor his zeal in reforming and civilizing them, nor the benevolent exertions of his worthy coadjutors, could save them from destruction. A blasting wind appeared to have smitten the Indians, as soon as the English took possession of their country : they withered and died. Several years before the ministry of Mr. Treat was closed, a fatal disease, supposed to have been a fever, swept away a great number of his converts. In the year 1745, as the author has been informed by an aged person, who then visited Eastham, few Indians were left within the township. By the census of 1764, there were found remaining in Eastham four Indians, in Wellfleet eleven, and in Harwich ninety-one. The greatest part of the latter number dwelt at Potanumaquut, where a missionary continued to preach several years after this period. But the Potanumaquut tribe having wasted away, the preacher was dismissed many years since. At present there are three Indians at Potanumaquut, and one in Eastham.

Such is the history of the decline of the Nauset tribes. In other parts of New-England, the Indians have consumed with equal or still greater rapidity. At this time a traveller may pass through the country, and he will as seldom meet with an Indian as with a rattlesnake. Before another century is completed, the red man will probably become as rare as the beaver : which is known to have been common in New-England by the vestiges of its labours. But posterity will speak of him, as we now talk of the mammoth, as an animal

which has long been extinct, but which certainly once existed; for as the bones of the mammoth remain, so the language of the Indian will be preserved in the vocabulary of Williams, and the translations of Eliot.*

Mr. Treat, as may be supposed from the period in which he lived, was a Calvinist; but his Calvinism was of the strictest kind; not that moderate Calvinism, which is so common at the present time, and which, by giving up, or explaining away the peculiar doctrines of the party, like a porcupine disarmed of its quills, is unable to resist the feeblest attack; but consistent Calvinism, with all its hard and sharp points, by which it can courageously defend itself; in fine, such Calvinism, as the adamantine author of this system would himself have avowed.

'The character of this celebrated preacher, (Mr. Whitfield) who was viewed in various lights by his contemporaries, is not yet determined. Those who now read his sermons, and who are disgusted with the enthusiasm and egotism, which are displayed in his journals, written in his youth, will be disposed to judge unfavourably of his talents: whilst those, who have witnessed his astonishing oratorical powers,—and there are still alive many persons who have heard him preach,—will class him with the great men of the age. That he possessed acuteness of mind is proved by his controversial writings, in which it must be allowed, even by those who do not approve his opinions, that he was an ingenious disputant. The qualities of his heart have been as much the subject of dispute as those of his head. That he was vain, rash, and censorious, particularly in his youth, cannot be denied: but at the same time it cannot be denied, that he was devout, ardent, zealous, and active; a loyal subject of the government, under which he lived; charitable to the poor; and candid in acknowledging his faults, a rare virtue, and therefore the more to be prized. His sincerity has been questioned; but such open, unguarded, and fervent men are

* Mr. Eliot translated into the Indian language, the Bible, the Practice of Piety, Baxter's Call to the Unconverted, and several other books, all of which were printed. *Gookin's Hist. Coll.* chap. V. § 5.

not often insincere. Whether his preaching was productive of good or evil, is not agreed: it probably effected both.' pp. 169—184.

'The shores of Orleans are more fertile than the land. Sea fowls may be obtained by those who will seek for them, though not in such abundance as at Chatham. Fishes are the same as in other towns of the county. A few tautag are caught in Town cove.

Though no oysters are to be found on the shores, yet quahaugs and clams are in greater profusion than in any other part of the county.

The quahaug (*venus mercenaria*) called by R. Williams the *poquau* and the *hen*, is a round, thick shell fish, or, to speak more properly, worm. It does not bury itself but a little way in the sand; is generally found lying on it, in deep water; and is gathered up with iron rakes made for the purpose. After the tide ebbs away, a few are picked up on the shore below high water mark. The quahaug is not much inferior in relish to the oyster, but is less digestible. It is not eaten raw; but is cooked in various modes, being roasted in the shell, or opened and boiled, fried, or made into soups or pies. About half of an inch of the inside of the shell, is of a purple colour. This the Indians broke off, and converted into beads, named by them *suckauhock*, or black money; which was of twice the value of their *wampom*, or white money, made of the *meteahock*, or periwinkle.' pp. 191, 192.

'Great attention is now paid to the transplanting of beach grass, on the sides of the hills and other naked spots near the town. The roots are set three or four feet apart in the spring; and the grass, being propagated both by the roots and the seed, forms a close body in three or four years. There are several other plants, which grow on the beaches, beside those mentioned in the description of Chatham. Among these is the rupture-wort (*herniaria glabra*.) This is a small, low plant; which, when broken, exudes a kind of milky substance. A decoction of it is said, but probably without reason, to be good in consumptive cases.' p. 197.

22. 'Relation of a plantation settled at Plymouth, &c., first printed

1622, and abbreviated in Purchas' Pilgrims, 1625.'

'Purchas' Pilgrims has become a very scarce work. The fifth volume in particular, called the fourth part in the title page, and beginning with the sixth book and ending with the tenth, is so rare, that the Historical Society has not yet been able to obtain it. This is the more to be regretted, as this volume is the most interesting to the inhabitants of the United States, relating to the discovery and plantation of Virginia and New-England.' *Note—p. 203.*

This is a curious choice tract, giving a brief account of the voyage of the 'forefathers,' from Plymouth, (Eng.) which they left 6th Sept. 1620 ; of their arrival at Cape Cod, 9th Nov. ; landing at the rock, Dec. 19th ; and of many remarkable events, which happened the first six months of their new settlement. A very short extract will display the kind of entertainment which may be found here : and to all who have a relish for these old viands, we recommend a leisure repast on the whole :

'One thing was very grievous unto us at this place. There was an old woman, whom we judged to be no less than an hundred years old, which came to see us, because she never saw English ; yet could not behold us without breaking forth into great passion, weeping and crying excessively. We demanding the reason of it, they told us, she had three sons, who, when Master Hunt was in these parts, went aboard his ship to trade with him, and he carried them captives into Spain (for Tisquantum at that time was carried away also) by which means she was deprived of the comfort of her children in her old age. We told them we were sorry that any Englishman should give them that offence, that Hunt was a bad man, and that all the English that heard of it condemned him for the same ; but for us, we would not offer them any such injury, though it would gain us all the skins in the country. So we gave her some small trifles, which somewhat appeased her.' *p. 238.*

23. 'Good news from New-England, &c., by E. Winslow.' This paper is very similar in style to the preceding ; and has the same claims on the attention of those, who love to read in detail the hardships suffered, and exertions made by the 'pilgrims' in 'old colony.' It embraces a period of about 18 months, viz. from Feb. 1622, to Sept. 1623.

24. 'Memoirs of the Rev. Dr. Thacher.' This is a judicious and discriminating biography. It exhibits the man as he was ; endowed with good talents, and adorned with many virtues. It developes the appropriate traits of his moral and intellectual character. For the most part, the sketches, which newspapers, magazines, and even funeral sermons, have given of our worthies, have consisted of vague remarks and lavish commendation. Here is one specimen of a life such as ought to be given, pointing out the actual grade of merit possessed, and the failings and foibles from which, as no mere man is exempt, no just sketch can be free. The family history too, related in the notes, is exceedingly valuable ; and we have no hesitation in saying, that a 'New-England Dictionary,' compiled with the impartiality, candour, and research, which are here manifested, would be a rich accession to our literature. Such, we might hope, were there liberality and taste enough to secure indemnity to a learned and laborious scholar, who has collected large materials for such a work.

Dr. T. was born at Milton, 21 March, 1752 ; entered Harvard College, July, 1765 ; was graduated, 1769 ; ordained at Malden, 19 Sept. 1770 ; installed at Brattlestreet, 12 Jan. 1785 ; and died at Savannah, (Geo.) 16 Dec. 1802.

'As a preacher he was admired. His

charming voice, his oratorical powers, his fluency in prayer, the pathos of his expression were applauded by serious, sensible people, and gave him uncommon eclat with the multitude. No young man ever preached to such crowded assemblies.'

'He was a useful labourer in this pleasant spot of the Lord's vineyard, fond of delivering practical truths, but at times explaining the doctrines of our religion with clearness. In prayer he was ready, earnest, and devout. If concise, very expressive; if extended beyond the common forms of address, not abounding in vain repetitions.'

'He was a man of singular integrity. A stranger to artifice and deceit, he could not disguise his feelings, but expressed often his disapprobation of them in others. He preferred to have his manners styled rough, and his plainness of speech censured by his acquaintance, rather than be thought capable of duplicity in his words and actions. A polite address, an unassuming air, a winning manner have their attractions; but nothing can make up for the want of honesty: and how do people lose their sincerity, and practise deception for the sake of a distinction among those who lead the fashions of the age!

As a friend, he had the confidence of those who knew him; those who were most intimate will preserve in their memories the tokens of his affection or kindness. If, in the exuberance of unguarded familiarity, he said any thing to hurt their feelings, it gave him pain, for he meant not to be uncourteous.—His talents for conversation were remarkable.'

'The Doctor did not encourage dry, argumentative discussions in social interviews; yet while others debated, he would frequently throw in a luminous observation, which kept the subject from being darkened by words of uncertain meaning.

His perceptions were very quick, his mind active,—his activity was manifested in many busy scenes, especially when he was an officer of publick institutions. He served several in an official capacity;—and to all he was a most useful member.' pp. 180—184.

This closes the present volume, which may be considered, either in reference to the value of the articles, or the execution of them, as

among the best yet issued by the Historical Society. Is it not greatly to be regretted, that their means are not adequate to continuing regularly their useful publications? Materials are on hand for more than one volume, and might be promptly obtained for several; but the slow and small sale in times past is a great discouragement, and has hitherto proved an insuperable obstacle to prosecuting their laudable and patriotick purposes. 'So mote it not be.'

ART. 47.

(Concluded.)

A Voyage to the eastern part of Terra Firma, or the Spanish Main, in South-America, during the years 1801, 1802, 1803, and 1804, &c. &c. By F. Depons. Vol. III. New-York, Brisban & Brannan. 8vo. pp. 288.

THE ninth chapter discusses the administration of the revenue and the taxes. Mexico and Peru, says our author, are the only portions of Spanish America, that have afforded a profit to the mother country. The island of Cuba has in former times been a heavy weight on the royal treasury; but so much has it improved within these eighteen years by the emigrations from St. Domingo and by the commerce of this country, that it is certainly a most valuable colony. Of the official distribution in this department we have a very accurate account; but we are more interested in the kinds of taxation, than in the mode of collection. 'In the Spanish government the taxes fall only on profit, or rent.' The most grievous tax, whose operation is also wonderfully impolitick, is the alcavala,

'This tax is collected on every thing which is sold, whether moveable or immoveable, and is rigorously exacted at every place of sale and resale. An estate, on change of owner by transfer for a valuable consideration, is charged with five per cent of the purchase money. A bundle of fire-wood pays the same duty, but in kind. Every species of merchandise, territorial productions, animals, poultry, eggs, vegetables, grass, fodder, &c. is subject to this impost the moment it is exposed for sale. Retail dealers compound for it. Every year a valuation is made of the stock, and they calculate five per cent on the presumed sale. Whether the traders business is in the course of the year great or little, the composition is invariably enforced.' p. 15.

The next title of the revenue is the *almojarifazgo*. They have no poll-tax, but in its stead a profitable impost on titles.

'The titles of marquis, count, viscount, or baron, are granted by the king to every Spaniard who is willing to sacrifice a part of his fortune to give his descendants a rank, which he has more than once blushed not to have received from his ancestors. Exclusive of the great court patronage which it is requisite to employ, and pay well, the king demands a direct fine of 10,000 hard dollars. He contents himself, however, with the annual interest, if the titled personage does not prefer redeeming it by payment of the principal, and it is this interest which is termed the duty of the *lances*. Its amount increases the annual publick revenue from 3 to 4000 hard dollars.' p. 20.

The duties on stamps, almost universal, salt, &c., produce little, and one-fifth of the mines in this territory, nothing. Restitutions make a very unimportant part of the king's revenue.

'The Spanish confessors make a restitution of duties, defrauded from the king, an essential condition of absolution. For this head, there is in the treasury a register, devoted solely to the entry of sums restored. It is true, that, if we compare what is restored with the amount of frauds committed,

we shall perceive, that this mode is not very efficacious; for, of more than 400,000 hard dollars, of which the revenue is defrauded every year, not more than 500 are restored. I ought however, to the praise of Spanish consciences, to acknowledge, that there is not a year in which the Easter confessions do not, among private persons, induce exemplary restitutions. The confessor himself is most frequently the channel through which the stolen goods return to their lawful master. The name of the penitent, and the circumstances of the theft, rest in silence. It is left to him that receives, to divine.' p. 27.

A note on this article contains judicious reflections.

'Were absolutions granted on no other condition than that of making a recompense, the Roman catholick church would be perhaps, in this respect at least, more conducive to moral behaviour than any other system of established worship; but when the absolution is accorded without any compensation for the offence, and mere confession deemed of efficacy to obtain forgiveness and purification from sin, there does not, perhaps, exist a system so destructive of every moral duty as that of the Romish church. Let it impress, as much as it will on the mind of the penitent the necessity of absolution, but let it annex to it amends for injuries offered and crimes committed; then, perhaps, even on earth half the will of Heaven will be fulfilled. But when pardon is granted on the word of confession alone, I fear we neither create in the sinner the emotions of a contrite heart, nor rectify the feelings we propose to amend.' p. 28.

This subject is of importance, wherever the Roman Catholick religion is tolerated. A king of France one asked a priest, whether, if a ruffian had confessed, that he intended to assassinate the king, he would reveal the confession; or how he would behave? "Sire," said the priest, "I would throw myself between your majesty and the dagger of the assassin." But after the commission of such a crime, when its au-

thor is known only to the confessor, might he refuse to give evidence?

The corso, or duty paid on entering and clearing at the seaports, is an important branch of revenue: but more money is needed, and 'the exclusive privilege of pits for cock-fights is rented on account of the king.' The royal monopoly of tobacco is a recent impost, but more productive, than any other. The profit of bulls is not indeed ascertained by our author; and we may conclude, that it is diminishing. The mists of superstition are gradually dispersing, even in Spanish colonies, and we may soon throughout the world behold

reliques, beads,
Indulgences, dispenses, pardons, bulls,
The sport of winds. MILTON.

But the history of human absurdity is improving, though ever so disagreeable.

'The kings of Spain, at all periods favoured by the popes, obtained from them, in the time of the crusades, extraordinary dispensations for those Spaniards who devoted themselves to the extermination of the infidels. The bulls which contained these dispensations were rated and distributed by a Spanish commissary. Their proceeds were intended to contribute towards the charges of the expedition. The folly of driving people to heaven by force of arms underwent at length, the fate of all other follies, reason has caused it to disappear. The Bulls, however, have continued to arrive from Rome, and continue to be sold in Spain. The blessings they afford are considered too precious, and the revenue the exchequer draws from them, too useful, to be renounced.' p. 31.

Four kinds of bulls are now in use, the virtues of which are fully explained by Mr. Depons. The general bull for the living lasts two years.

'Every person, who has this bull, may be absolved, by any priest whatsoever,

of all, even concealed crimes. Obstinate and confirmed heresy is the only exception; an offence, however, that cannot be even suspected, because he, who should be tainted with it, would set but little value on absolution.

Blasphemies against the deity are no more able to resist the power of this bull, than a spot of oil upon linen can resist soap.' p. 33.

The grave relation of the author appears severe satire. All ecclesiasticks, besides the bull for the living, should purchase the bull de laitage, 'if they wish not to provoke the wrath of heaven by transgressing the laws of the church respecting milk and eggs.'

Next in the order of mummery comes the bull for the dead.

'The bull for the dead is a species of ticket for admission into paradise. It enables to clear the devouring flame of purgatory, and conducts directly to the abodes of the blessed. But one of these bulls serves for only one soul.'

p. 35.

So that, says Depons, 'with piety and money it would be easy to empty purgatory.' But the most benignant of these impious mediatorial impositions between heaven and earth, these forgeries of divine authority, is the great bull of composition.

'The bull of composition is without doubt that whose effects are most sensible, the nearest and most remarkable. It has the inconceivable virtue of transmitting to the withholder of another's goods the absolute property in all he has been able to steal without the connuzance of the law. For its validity they require only one condition, which is, that the expectation of the bull did not induce the theft. Modesty has done well to add, that of not knowing the person to whom the stolen goods belong: but, from the cases specified for its application, it appears that this last condition is illusive; for, in a volume, on the virtue of bulls, printed at Toledo, in 1758, by order of the commissary-general of the holy crusade, we find that the bull of composition be-

friends those who hold property they ought to return to the church, or employ in works of piety, or which they have not legally acquired by the prayers of which it was the price. It aids those debtors who cannot discover their creditors, or when the conditions of the loan are oppressive; it assists the heir who retains the whole of an inheritance loaded with legacies, were it in favour of a hospital. If a demand has not been made within a year, the bull of composition decrees to its possessor a moiety of the debt; but he ought to pay the residue. It bestows the entire right on those who do not know the owner of that which they have obtained unjustly. Thus a watch, a diamond, a purse full of gold, stolen in the midst of a crowd, becomes the property of the pick-pocket who has filched it; in fine, it quiets the remorse of conscience of the merchant who has enriched himself by false yards, false measures, and false weights. The bull of composition assures to him the absolute property in whatever he obtains by modes that ought to have conducted him to the gallows.' *p. 37.*

Of these bulls no person can take more than *fifty* in a year. A universal rule in the sale is, that 'he, who takes a bull of a price inferior to that which his fortune or rank order him to procure, enjoys none of the advantages.'

Chap. 10 is wholly occupied with a description of the cities, which fills 150 pages, and may be valuable to the geographer. The catalogue of merchants at Carraccas, Porto Cavello, Cumana, and Barcelona may be worth perusal by those, who have commercial intercourse with those cities. Among the ridiculous stories of miracles and holy virgins the writer frequently intermixes a side blow at the national religion. The private economy of the inhabitants is no less defective, than that of their government.

'In this state of poverty, no kind of work can be required, but they instantly demand an advance. The smith ne-

ver has either iron or coal. The carpenter never has wood, even for a table. They must have money to buy some. All have always the wants of a family, which he who orders their work must satisfy. Thus you begin by tying yourself to the workman you employ, and making yourself dependent upon him. It is no longer possible to threaten his sloth with applying to another, with whom, besides, the very same inconvenience would take place. The only resource then, is that of pressing and superintending the work, and, in spite of all these attentions, there are always indispositions, journeys, festivals, which exhaust the patience of the most phlegmatick. One is then, very badly, or most assuredly, very slowly served.' 91.

The eleventh and last chapter comprises a description of the languishing province of Spanish Guiana, and of the great river Oronoko. On this river the writer expended many months of labour, and his information is copious. There is a natural canal from the Oronoko to the river Amazon, though this fact has been stoutly controverted. The province of Guiana would, in any other hands, be an invaluable colony; but its best parts are possessed by the ferocious Caribs, and the lands in the vicinity of the capital, which is at the enormous distance of ninety leagues from the ocean, are wholly uncultivated.

For the first century and a half after the discovery of America nothing but mines were the object of Spanish cupidity. To avenge themselves of their inhuman masters, the Indians invented the fiction of that city, renowned in romance, El Dorado.

'The first conquerors who undertook to unite to the dominions of the Spanish crown, the province of Venezuela, received from the different Indian nations they pillaged, violated and massacred, positive and unanimous information, that by marching for a long time south, a region would be found on the

banks of a great lake, inhabited by Indians, of a peculiar nature, known under the name of Omegas, living under laws deliberately made by themselves, principally in a large city, the buildings of which were covered with silver. That the heads of the government and religion wore, when discharging the duties of their offices, habits of massy gold; that all their instruments, all their utensils, all their furniture, were of gold, or at least of silver.' p. 275.

Numberless expeditions were undertaken in search of this new land of Ophir. The delusion was propagated in England by the marvellous falsehoods of that heroick impostor, Sir Walter Raleigh, and history has not scorned to record the result. The continuance of the fiction is almost without parallel. The fancy of Milton, which amalgamated every thing it touched, has made Adam, under the direction of Michael, from the top of the highest hill of paradise, to behold in the spirit,

Rich Mexico, the seat of Montezume,
And Cusco in Peru, the richer seat
Of Atabalipa, and yet unspoil'd
Guiana, whose great city Geryon's sons
Call El Dorado. Book 11. v. 407.

But that it should continue more than a century longer, and again become the object of an expedition in 1780, almost disgraces even Spanish credulity. Will ignorance and wonder be satisfied with the opinion of a late traveller of veracity and intelligence?

'Baron Humboldt, on his re-entry in 1800, from the Rio Negro into the Oronoko, wished to penetrate as far as lake Parima; but he was hindered, as I have already said, by the Guaycas, whose height does not exceed four feet two or four inches. It was from them that he learnt that the lake of Parima, or *Dorado*, is of small extent and little depth, and that its banks, as also some islets situated in the lake are of talc. May not the error handed down, of the great riches of this country, be owing to the brilliancy of gold and of silver,

which the rays of the sun give to talc, the effect of which is still more striking, and tends far more to the illusion of the spectator, who casts his eye over a great extent covered with this fallacious stone? It is probably, not to say, infallibly, the source of all the stories that have been related.' p. 288.

Without the profound speculation of the politician, or the persevering inquiry of the man of science, the author has in these volumes collected much information of value on the topicks of geography, trade, agriculture, natural curiosities, climate, religion, natural and moral diversities of the inhabitants. He passes no subject without imparting to it some new traits, though these are sometimes of little consequence in the picture. As he affords us more fact than argument, we learn to trust him with confidence. The natural jealousy indeed between the French and Spaniards is occasionally perceived, for though the nations are divided, the people are influenced by ancient prejudices, and separated by discordant modern habits; but the statesman, the moral philosopher, and the merchant will bestow much praise on the veracity of Depons.

ART. 60.

The British Treaty. 8vo. 1807.

A PAMPHLET, with the above title, has lately made its appearance without the name of either author or publisher. For ourselves we are not displeased with this circumstance, as the respect which one unavoidably feels for the character and feelings of an author, always produces some degree of restraint upon the person, who undertakes to review any publication. Professing then a total ignorance of the author of this work, we

shall make a few strictures upon the opinions and arguments advanced in it with a frankness, which, from the style and manner of this writer, we are sure he must approve.

The pamphlet contains the leading features, or rather a synopsis of the treaty, lately concluded by our ministers at the court of G. Britain, and which Mr. Jefferson, for certain reasons not yet divulged, has been pleased to send back to the same ministers, to be new modified or rejected. This synopsis is followed by some elaborate remarks of the author, tending to convince the publick, that the treaty compromitted, in many essential points, the interests of the United States ; thus approving, as far as these observations deserve weight, the conduct of Mr. Jefferson in rejecting the treaty.

In examining this pamphlet, we disclaim all intention of criticising the style and manner of the work. It bears the stamp of a master, and we confess ourselves extremely diffident in opposing our opinions to those of a man, who evidently possesses so much genius and information. A keen, but chaste and delicate satire ; a thorough knowledge of human nature ; an intimate acquaintance with the past diplomattick intercourse of the United States, observable in every part of the work, entitle the writer to great respect.

But while it has almost all the beauties, it appears to us to labour under many of the defects, to which works of genius are too frequently subject.

Truth is sometimes sacrificed to wit or satire ; a disposition to hypercriticism is not unfrequently indulged, and propositions abstractedly true, are occasionally misapplied, or urged farther than correct reasoning would warrant.

To the publick however we submit the justice of these censures, when we exhibit, as we shall do *very briefly*, some of our objections to this writer.

We would make one introductory remark, to which all intelligent men, who sincerely desire to promote the true interests and dignity of our country, will assent. If undue and illiberal prejudices against Great-Britain have been one of the evils, which have resulted from the policy, at the same time that they are the disgrace of the party, who are now in power, it cannot be wise, nor prudent, nor patriotick, to throw any obstacles in the way of the removal of these prejudices. Mr. Jefferson, it is believed, and his political friends, would not feel sorry to find an apology for rejecting all accommodation with Great Britain, especially if they could be supported in it by the friends of the former administrations. Now, although this idea ought not to induce us to wish the acceptance of a treaty, by which any of the great and permanent interests of our country should be sacrificed, yet it ought to influence us so far as to withdraw any captious objections to minor points.

The pleasure of lessening the fame of a negociator ought not to seduce us from the great interests and welfare of our country, and we hope, that on a review the writer of this pamphlet will be disposed to regret some of his remarks, which betray too strong a disposition to find fault with a political opponent or rival.

The first article of the new treaty, which the author of this pamphlet censures, is the third, by which the free navigation of the Mississippi is granted to Great Britain. The observations on this subject discover great readiness of mind, and a thorough acquaint-

ance with our former diplomattick relations ; but the author has furnished one answer himself, and we think there is another, which is satisfactory. In the first place, he admits that the same provision exists among the articles of Mr. Jay's treaty, which was perpetual, and therefore the British commissioners had a full right to insist upon its remaining. It was no new stipulation, and had it not been included in the new treaty would still have been in force. No war, or other circumstances have occurred to annul that treaty, and therefore its permanent articles, not comprised in the new one, unless expressly repealed by it, would still retain their force.

But, secondly, why *should we not* have granted to Great Britain the right to enter all our ports in the Mississippi, as well as the Atlantick ? She grants to us the free right of entry in all the ports of England, Scotland, and Ireland ; and is not this a full equivalent for our grant to her ? The Mississippi is now a part of our territory as much as the Atlantick ports. On the other hand, she could not grant us the free use of Hudson's bay and the St. Lawrence, without violating her charters, and her colonial system.

But when we talk of compensations, pray what do we give Great Britain in exchange for a stipulated right of trade to her East-India possessions ? Will any man undertake to say, that we give any thing in exchange for this ? Her motive for granting this is undoubtedly the interest of those territories, and the influence of the India Company, who *desire an advantage by our trade*. The same motives, besides the perfect reciprocity of the stipulation, possibly induced our ministers to permit

the insertion of the British trade to the Mississippi. It is a greater boon to that part of our territory than to Great-Britain. On the whole, she could claim it from the treaty of peace, from the treaty of 1794, from the reciprocity of its nature, and from the grant to us of the trade to her India territories. We could not refuse it to *her*, while we left it open to all the rest of the world ; and, surely, we are not disposed to shut the Mississippi to all nations, who shall refuse to give us a compensation by *admission to their colonies*.

If it be said, that we before enjoyed the trade to the island of Great-Britain and the East Indies, it may be replied, that so did Great-Britain the trade to the Mississippi. Could we lawfully have excluded her against Mr. Jay's treaty, notwithstanding our new purchase from Spain ? If not, we have conceded nothing, nor could any honest negociators have refused to admit this article into a new treaty. The negociator, who should talk of strict compensation, when treating with Great Britain, would not be entitled to the reputation of an adroit statesman. If such a principle were adopted as the basis, we should be excluded totally from her East-India possessions.

We *do deny* the rule, laid down by this writer in the unqualified manner, in which he has done it, and in the application which he makes of it, ' That our grant extended only to things, which we possessed, and can by no fair construction embrace what we might afterwards acquire.'

We say, that this rule is against *common sense, publick and municipal law*. If a nation, having no legal claim to the fisheries of Newfoundland, should, by *express terms*, cede to another nation the

full liberty to fish there, and should afterwards acquire the entire right to those fisheries of their lawful owner, such acquisition would accrue to the benefit of the first mentioned grantee.

In like manner, if a man were to grant a privilege over land or in a stream, which he did not own at the time of the grant, and he should in any way, or by any means, afterwards become entitled to it, the acquisition enures to the benefit of his grantee. No man shall be permitted to say, against his own grant, that he had no title to the premises, which he granted.

With respect to the article on the East-India trade, it is true, that it contains one restriction, which cannot be found in Mr. Jay's treaty, and no stipulation more beneficial than those, which were formerly so much decried.

But is it wise in those, who so perfectly understand this question, as does this writer—who know, as he does, and as he admits, that the whole of this article is gratuitous on the part of Great-Britain, to endeavour to recal to mind the inconsistency of the administration, and thus prevent the acknowledgment of their errors, especially when it is known to be so important to the welfare of our country, that they should relinquish them?

Why are our ships at this moment admitted into the English ports in India? And why are we permitted to carry on a lucrative commerce, in which one tenth part of all our capital is employed?

Is it not because the officers in India have had no formal notice of the expiration of Mr. Jay's treaty? And do they not go on to execute that treaty, as if existing? When therefore our negociators entered upon the discussion of this article, they had only to decide, whether the terms offered by G.

Britain were not better than a total exclusion from this trade; or, if the interest of the East India company rendered it probable that no such exclusion would take place, still might they not think it better to agree to these terms than to leave the trade exposed to the freaks of the officers in India, and to the dangers described so well by this writer in the following words—'What one law had granted, another might resume. That to secure great objects, by surrendering small ones, was better than to leave both at the discretion of those who might take them away.' 'That although the interest of Britain led her to permit, that we and others should enjoy more than she had granted us by treaty, yet her interest might change, or new men might adopt new measures, from false or partial views, from pique or caprice.'

Although, therefore, it is admitted that the article does not stand so well as before, yet it does not reflect the smallest discredit on the negociators. The '*interest, false or partial views, pique or caprice*' of the British ministry would not permit them to offer better terms. The offer in itself was wholly gratuitous on their part, and even if still more clogged, ought to have been accepted, rather than to leave us subject to capricious interruptions or total privation of this valuable trade.

With respect to the objections to the fifth article of the new treaty, which stipulates that the same duties, drawbacks, and bounties shall be allowed in the trade of the two nations, whether the exportation or importation be in British or American vessels, this writer has taken only a partial view of the subject. It is very easy for an ingenious man to find fault with any treaty or any proposition. It is

more arduous for him to point out a remedy free from objections. *If it be granted*, that at the present moment, for the reasons stated by this writer, this article, though reciprocal in terms, is not reciprocal in effect, it may be asked with confidence what terms you would have expected Great Britain to accede to? If it were true, that the article in Mr. Jay's treaty on this subject was found to operate more beneficially for us than for Great Britain, could it be expected that she should agree to the renewal of it? The parties were on terms precisely equal; neither was obliged to yield any one point to the other. There was an option to leave the point unsettled, or to settle it by a mutual concession.—What would be the state, in which we should be placed, if no stipulation were made? In a state of commercial warfare; duties, and countervailing duties would be perpetually laid, and though Great Britain has not, under *Mr. Jay's treaty*, pursued this system, because the state, in which the trade of both countries has been placed, has left ample room for the employment of all the ships of both nations, yet it is denied, that in ordinary times, and even in times like the present, she could not, if she had been disposed, have fully counteracted, by her domestick regulations, all our peculiar advantages.

Besides, this treaty was to have operation for ten years. Let a peace take place—or even in war, let our trade with the continent of Europe be cut off by blockade or otherwise, and the causes, which now enable the British trader to build and navigate his ships cheaper than we, would cease to operate. Our wages, and every other article would fall, and we might

very probably afford to carry cheaper than Great Britain. It is therefore far from certain, that in war or peace Great Britain would be able to carry our own produce to market as cheaply as we can.

The great error in the calculations and argument of the author lies in his not *showing*, but *assuming* the proposition, that it is not in the *power* of Great Britain, by countervailing duties and bounties to her own ships, to place them on as good a footing as ours. This he asserts, but does not attempt to prove; nor does he shew what article, in lieu of the present, he would have proposed to Great Britain, and which she would have accepted. It is believed by very able and intelligent men, that if the war, which has rendered the commerce of both countries unusually prosperous, had not happened, she would long before this time, by countervailing regulations, have counteracted totally the effects of our discriminating system.

The remarks of this writer on the eleventh article, which secures to us the colonial trade of France, Holland, and Spain, for ten years, if the war should continue so long, are still more unmerited and unfounded. He assumes, what we should have been pleased to have heard so able a writer prove, and what he says Mr. Madison has failed to prove, that the right to exercise this colonial trade, inhibited to us in time of peace by standing laws, which are only suspended in time of war from the inability of the belligerent to carry on any commerce on the ocean, is sacred against another belligerent, who has sufficient power to cut off the trade of his enemy, who is able to starve the colonies of this enemy, and prevent the valuable re-

mittances of the produce of the colonies to the mother country. The argument is not fairly stated by this writer. It does not come within the general principle, 'that no person shall inquire into the means, by which, or the place, from whence, property has *been brought* within the territory of a neutral state, further than as it may serve to cast light on the question whether it belong to a neutral or belligerent;' for if this were conceded, still Great Britain could take it in transitu between the colony and the neutral country, which *she* considers, and which is undoubtedly as illegal as the other. Admit, however, that our right to exercise this trade is unquestionable, but that Great Britain denied it, and that one great object of the treaty was to secure the exercise of this trade. Is it true that our agreement to a modification of this right for ten years is a relinquishment of the principle? Is it not as fair to say, that this agreement of Great Britain is a virtual concession of our right, and that at the expiration of the treaty it would revert to us in an unqualified state? Could we not urge with great force, that while we claimed the absolute and uncontroled right to this commerce, and Great Britain denied it in toto, at a time when she had the power and the disposition to cut it off altogether, that her agreement to the exercise of it with an unimportant qualification, was an admission of the justice of our claims?

That it is an unimportant qualification every merchant well knows, because in consequence of the constant decisions of her courts, we have, during the last five years, brought this colonial produce to our own ports, and reshipped it, paying a small duty to our govern-

ment. The treaty simply provides a further duty of one per cent. in one case and two per cent. in the other, which has little or no tendency to enable the British trader to contend with us in this valuable branch of commerce.

But this writer indulges himself in a vain satire against this provision, as tending to authorize the president to levy a duty on exports without the consent of congress, and contrary to the express terms of the constitution. If we could believe him sincere in this objection, it might be worthy of a reply; but as *he* and *every man* must know the distinction between withholding part of the duty, paid on importation, and a direct duty on exportation, it cannot be necessary to answer this piece of humour. If there was any weight in it, it would follow, that congress could not retain any part of the drawbacks, because the constitution has forbidden them to lay any duty on exports, and the withholding the drawbacks, according to the supposed reasoning, would amount to the levy on exportation.

But this writer, whose general notions on the subject of politicks are *undoubtedly correct*, aware of the delicate and interesting ground on which Great-Britain stands, of the importance to her of checking the trade of her enemy, and of the frauds to which the colonial trade naturally gives facility, proposes an expedient, for which our merchants will not thank him, and indicates a course to Great-Britain, which, we venture to say, would in the end prove more vexatious to our commerce and more subversive of our rights; at the same time that it would create and excite the spirit of hostility and resentment against Great-Britain, which, as an

enlightened statesman, he justly deploras.

That we may not be supposed to misrepresent him, we quote his words, 'That we may be well understood, we acknowledge, that while the European powers maintain their colonial system, and *relax from it occasionally under the pressure of necessity*, or from the prospect of advantage, there is a presumption that trade, carried on by neutrals between a belligerent and her colonies, is merely a cloak and cover *injurious to the other belligerent*. He therefore can rightfully exact strong evidence that the property is neutral; and since melancholy experience proves that on such occasions *perjury appears at the call of interest*, it ought not to be wondered at, that he should so far extend the *force of presumption* as to receive it in contradiction to testimony.' Thus justifying, in another and more odious form, if not the very principle for which Great Britain contends, yet one, at the least, as offensive to neutrals. For, in ordinary cases of capture on suspicion, the belligerent has a right to require *perfect* evidence of property in the neutral, and yet this writer admits, that in the case of the colonial trade he has a right to expect something stronger than *perfect*. A pretty fair concession, that the trade is such as no powerful nation can safely admit.

The objection, which this writer urges to the twelfth article, we are not prepared to discuss, because he has not given us the words of that article, and because we think it trifling and unimportant. As we understand it, however, from the imperfect sketch given to us by this writer, it does not involve us in the difficulty he presumes, for, *until other nations shall agree*

with us to the same provision, we shall not be obliged to restore property captured by them beyond the limits prescribed by the law of nations; while, on the other hand, it may be beneficial to us, by precluding the British cruisers from captures or searches within five miles of our coast, instead of a marine league, to which their rights were heretofore restricted.

We doubt also, whether the stricture on the third article be a correct one, and whether, if another nation should grant to us any peculiar privileges in compensation for a grant of favours in our ports, Great Britain could claim it gratuitously. If A was to stipulate with B, that he would grant him all the advantages of any bargains, which he might make with any other person, we should exceedingly doubt, whether B could claim any such advantages, for which A had been obliged to make a pecuniary compensation, without paying the same pecuniary compensation.

Having thus noticed our differences of opinion with this author, as to the several articles of the treaty made by Messrs. Munroe and Pinckney, (which, on the whole, it is possible, may be an exceedingly good one) we shall conclude by observing, that we entertain the highest opinion of the talents of this writer, and perfectly coincide with many of the sentiments, which he has displayed.

We agree with him in the general outlines of the characters of the members of the administration. Indeed, we think there is a felicity in these portraits, which few, if any men in our country, would be able to imitate. We agree with him also, that however men may differ as to the question of the Chesa-

peake, 'the language used by some persons on that occasion was deficient in self-respect; that foul and abusive terms come *with propriety* only from the mouths of prostitutes and cowards; that language addressed to fear, and not to justice implies, that we have to deal with scoundrels and cowards; that Great Britain cannot be bullied into submission; that those, who believe that a war with Great Britain would be feeble and harmless deceive themselves: it would be severe and bloody.'

We take the opportunity to close our remarks on this able production, by observing, that it contains the best refutation of Mr. Madison's pamphlet on the right of Great Britain to take out her own seamen from the merchant ships of neutral nations, which we have seen from any quarter. It establishes in the clearest manner this right, as founded on the law of nations, and the right of self-preservation. And at a moment, when we are threatened with war for the maintainance of Mr. Jefferson's unfounded claims on this subject, we earnestly recommend *this* part of this pamphlet to the serious attention of our fellow-citizens.

ART. 61.

Papers; consisting of communications made to the Massachusetts Society for promoting agriculture, and extracts. Published by the Trustees of the Society. Boston,

Adams & Rhoades. *fph.* 36. 8vo. 1807.

SWIFT somewhere remarks, for he remarks upon almost every thing, that, "without encouragement of agriculture and thereby increasing the number of its people, any country, however blest by nature, must continue poor." Believing, as we do, the truth of this observation, we have witnessed with pleasure the exertions of the Agricultural Society to promote an improvement of their art among the farmers of Massachusetts. The "answers," composing the larger half of this *tenth* and *last* number of their papers, to "queries" some years since publicly proposed, show, that the labours of the Society have not been fruitless. In our opinion, the perusal of these *queries* and the annexed summary of *replies*, received from various parts of the country, will amply reward the cultivator for his trouble. The "extracts," which fill the remaining pages of the pamphlet, though written on important subjects, and written well, yet, not being written in this country, and containing terms foreign to our ears, and alluding to modes of husbandry foreign to our practice, are not equally interesting to the American farmer. We cordially recommend to this respectable Society perseverance in their toils, and hope, that, by multiplying, in future publications, original papers, they will lay the community under still higher obligations to their zeal in advancing the most innocent, useful, and honourable of arts.

CATALOGUE OF NEW PUBLICATIONS, FOR OCTOBER.

Sunt bona, sunt quedam mediocria, sunt mala plura.—MART.

NEW WORKS.

Admiralty Decisions, in the District Court of the United States for the Pennsylvania district; by the honourable Richard Peters: containing also some decisions in the same court by the late F. Hopkinson, Esq. To which are added, cases determined in other districts of the United States: with an appendix containing the laws of Oleron, the laws of Wisbuy, the laws of the Hanse towns, the marine ordinances of Lewis 14, a treatise on the rights and duties of owners, freighters, and masters of ships, and mariners. and the laws of the United States relative to mariners. Collected and arranged by Richard Peters, jun. Esq. In two vols. Price 10 dolls. in boards, and 11 bound. Philadelphia, W. P. Farrand.

Report of the Proceedings of the late Jubilee at James-town, in commemoration of the 13th May, the second centisimal anniversary of the settlement of Virginia. Norfolk, office of the Herald.

Elements of Natural Philosophy, arranged under the following heads: matter and motion, the universe, the solar system, the fixed stars, the earth considered as a planet, the atmosphere, meteors, springs, rivers, seas, fossils, plants, animals, the human frame, and the human understanding. Philad. J. P. Parke, price 50 cents.

The 6th Number of the Christian Monitor, by a Society for promoting Christian Knowledge, &c. 12mo. Boston, Munroe & Francis.

A Map of the city of New-York, with the recent and intended improvements, drawn from actual survey, by William Bridges, city surveyor. New York, I. Riley.

Peace without dishonour—War without hope. Being a calm and dispassionate enquiry into the question of the Chesapeake, and the necessity and expediency of War. By a Yankee Farmer. Boston, printed by Greenough & Stebbins. 1807.

The British Treaty. 8vo.

A Sermon, preached in Brattle-street Church, Boston, September 25, 1807, before the managers of the Boston Fe-

male Asylum, on their seventh anniversary. By Jedidiah Morse, D. D. minister of the congregational church in Charlestown. 8vo. Boston, Russell & Cutler.

Serious and candid Letters to the Rev. Thomas Baldwin, D. D. on his book entitled, "The Baptism of Believers only, and the particular Communion of the Baptist Churches explained and vindicated." By Samuel Worcester, A. M. Salem, Cushing & Appleton.

An Address pronounced at the visitation of Mason's Hall, Boston, on the evening of August 11, A. L. 5807, in the presence of a numerous assembly of ladies and gentlemen, and a special convention of Mount Lebanon Lodge. By Bro. Benjamin Gleason, P. G. L. Boston, printed by Oliver & Munroe.

The Christian Ministry, the qualification requisite for it, in duties, difficulties, encouragements, &c. considered in two Sermons, delivered before the Church and Society, in the East parish of Bridgewater, Nov. 9, 1806, the second Sabbath after the author's ordination. By James Flint, A. M. pastor of the church in that place. 8vo. Boston, Russell & Cutler.

NEW EDITIONS.

Tour through Holland, along the right and left banks of the Rhine, to the south of Germany, in the summer and autumn of 1806: By Sir John Carr, author of the Stranger in Ireland, &c. 8vo. 301 pp. Philadelphia, Frye & Kammerer.

Observations on European Courts, and outlines of their politicks, &c. By Macall Medford, Esq. of America, during a residence of fourteen years in Europe, and upon his return to America. Philadelphia, Thomas Dobson.

The 2d vol. of Rollin's Antient History—and 3d of Doddridge's Family Expositor. 8vo. Boston, Etheridge & Bliss.

The Beauties of Sterne; including many of his letters and sermons, all his pathetick tales, humourous descriptions, and most distinguished observations on life. Boston, Andrews & Cummings. 18mo. pp. 328.

Letters of the late Lord Lyttleton, only son of the venerable George, Lord Lyttleton, and chief justice in Eyre, &c. &c. The first American edition, complete in one volume, 8vo. To which is now first added a memoir concerning the author, including an account of some extraordinary circumstances attending his death. Troy, N. Y. Wright, Goodenow, & Co.

WORKS IN THE PRESS.

Letters from England, by Don Manuel Alvarez Espriella. Translated from the Spanish. Boston, Munroe & Francis.

Select sermons of the Rev. Samuel Stillman, D. D. late pastor of the 1st baptist church in Boston. 8vo. Boston, Manning & Loring.

The American Reader, containing a selection of narration, harangues, addresses, dialogues, odes, hymns, poems, &c. designed for the use of schools; together with a short introduction. By John Hubbard, Esq, professor of mathematicks and natural philosophy in Dartmouth college. Third edition. Thomas & Thomas, Walpole, N. H. & Wright, Goodenow, & Stockwell, Troy, N. Y.

Charlotte and Werter. 12mo. Boston, Andrews & Cummings.

Cruise's digest of the laws of England respecting real property. New York, I. Riley.

Tidd's practice, in one vol. 8vo. I. Riley.

Hill's Life of Hugh Blair. Philadelphia, James Humphries.

WORKS ANNOUNCED.

Messrs. Thomas & Tappan and Samuel Bragg, jun, propose to publish by subscription, the philosophy of Natural history. By William Smellie, member of the antiquarian and royal societies of Edinburgh. This work will be printed from the London quarto edition, and comprised in one octavo volume, on a superfine wove paper and

new type. It will be delivered to subscribers, neatly finished in boards, at 2 dollars and 25 cents—or bound handsomely, at 2 dollars and 50 cents.

Messrs. John West, Oliver C. Greenleaf, and Edward Cotton, of this town, propose to publish by subscription, The Works of Dr. Samuel Johnson, with an Essay by Arthur Murphy, Esq. The work will be printed on a fine wove paper, with an entire new type, in 8 octavo volumes, of about 500 pages each. Pr. to subscribers \$2 a vol. in boards.

Mr. James Humphries, of Philadelphia, intends shortly to publish Dallas's translation of the Life and Reign of Louis 16th, by Francis Hue.

The first volume of The Divine Theory; a system of divinity, founded wholly upon Christ; which by one principle offers an explanation of all the works of God. By Joshua Spalding, minister of the gospel of Jesus Christ. The volume will contain about 500 pages 8vo. \$2 bound.

Proposals have been issued by Daniel Johnson, of Portland, Maine, for printing by subscription, the history of England, from the invasion of Julius Cæsar to the death of George the second, and from the accession of George the third to the conclusion of the peace of 1783, by Hume, Smollett, and Adolphus, in 16 vols. royal 8vo. price 2 dollars and 50 cents a vol in boards.

E. Sargeant, of New-York, has announced his intention of republishing Crutwell's Universal Gazetteer, in three large 8vo. volumes with an elegant 4to atlas.

Mr. Lemuel Blake, of this town, has issued proposals to publish an edition of the Plays of William Shakespeare, in 21 volumes, with the corrections and illustrations of various commentators, revised and augmented by Isaac Reed, with a glossarial Index. It will be published in 42 numbers or half-volumes, pp. 250 each, at 87 cents a number. A portrait of the author, with other engravings, will ornament the work.

INTELLIGENCE.

Account of the Society for the establishment of a Literary Fund.

THIS Institution, which may rank with the most useful and important in Great-Britain, had its origin in a Society consisting principally of men of let-

ters, and from the following circumstance:

In 1788, an event took place, which tarnished the character of English humanity, and afflicted the friends of literature.

Floyer Sydenham, the ingenious translator of Plato, a profound scholar, revered for his knowledge, and beloved for his candour and gentleness, died in consequence of having been arrested and detained for a debt to a victualler, who had, for some time, furnished his frugal dinner.

At the news of that event, every friend of literature in the society felt a mixture of sorrow and shame; and one of the members proposed, that a plan should be executed, which had been some years under consideration, to prevent similar afflictions, and to assist deserving authors and their families in distress.

The plan, though applauded, was not unanimously adopted; but the spirit of the proposer not being discouraged, another Society was formed, consisting only of eight persons: at the first meeting of which the annexed constitutions and an advertisement were produced, and approved.

The subscription for the purposes of printing the constitutions, and inserting advertisements in the publick papers, amounted only to eight guineas; but at the next meeting the number of subscribers was increased, and the subscription renewed.

That little faithful band steadily continued its operations; and without waiting for the result of yearly subscriptions, proportioned its contributions to the objects immediately in view; and sustained the expense of printing the constitutions and advertisements nearly two years.

In that manner the Society gradually acquired stability; and the first general meeting was appointed on the 18th of May, 1790; when officers were elected, a committee was formed, and the annual subscriptions were so increased, as to admit of the application of small sums monthly to the purposes of the Institution.

CONSTITUTIONS.

It is the purpose of this institution to establish a fund, on which deserving authors may rely for assistance, in proportion to its produce.

1. An annual subscription, of not less than a guinea, entitles the subscribers to a voice in the deliberations of the society.

2. Donations of ten guineas, and upwards, within one year, constitute subscribers for life; and legacies in trust will be gratefully received.

3. The constitutions and regulations are executed by a president, vice-presidents, three registrars, three treasurers; a council of not more than fifty; a committee of council; and a general committee of twenty-one members, seven of which go out annually, according to priority of service, and are then eligible into the council; the members of which, after three years, may be re-elected into the general committee, and again returned to the council, if required by the society.

4. Presidents, vice-presidents, registrars, and treasurers, are by their offices members of all committees, and when they decline their re-election, are eligible into the council.

5. Subscribers residing at considerable distances from London, who interest themselves for the society, and, while in town, attend the committee, may, at the end of three years, be elected into the council.

6. All these regulations imply, that the parties continue their subscriptions, or are subscribers for life.

7. The ordinary business of the society is transacted by the general committee on the third Thursday in the month, consisting of its officers and members. Five constitute a quorum. All extraordinary occurrences and measures are to be referred by the general committee to the committee of council, or to a general meeting of the subscribers.

8. All assemblies and committees are directed by the president, a vice-president, by a member of the council, or in their absence, by a chairman appointed for the time. The council must be directed by the president, vice-president, or a chairman from its own body.

9. At all assemblies of the subscribers, councils, or committees, the decisions are by a majority;

and the president, or chairman, gives only a casting vote on an equal division.

10. The meetings of the General Committee are open to the members of the Council; who may, on all occasions, assist by advice, but not vote on debates, unless necessary to make up the quorum. If any irregularities or abuses appear, or be supposed, to arise, two members of the Council, by directions to a Registrar, or by letters from themselves, may assemble the whole Council, to consider the measures in question, to obviate or approve their effects, and to suspend the operations of the Committee, of the Registrars, Treasurers, and other officers, until the sense or opinion of the subscribers be taken at a general meeting, which must be within a month of the time of suspension. All general meetings to be summoned by advertisements.

11. Temporary vacancies in the committee, or in the offices, may be filled up at the discretion of the council.

12. All the subscribers must be summoned annually, by advertisement, on the third Thursday in March, to choose officers, and to supply the vacancies, by rotation or any other circumstance, in the committees and council; or such as may happen in the offices of president, vice-president, registrar, and treasurer.—These officers are recognized or appointed annually: but the offices may be continued in the same persons as long as the society may think expedient or necessary.

13. The pecuniary appointments for collectors and messengers (all other offices being discharged gratuitously) must be assigned and approved at their respective elections. These officers may be suspended or discharged by the general committee, on a complaint properly supported by a member of the committee, or of the council, or a subscriber. Security may be taken, by the committee, for the execution of their trusts.

14. All applications or claims of

relief must be to a registrar; who may immediately summon a committee, if the cases be urgent; if not, he shall present them at the first meeting.

15. All the stock, property, and revenues, of the society, must be invested in the public funds, in public and competent securities, or deposited at a banker's. No money must be drawn for, but by an order of the committee: no securities charged; nor any part of a capital, whether in estates or funds, be disposed of, but by consent of a general meeting of the subscribers.

16. The assistance afforded to authors in distress, or to their widows and children, shall be at the discretion of the general committee; and may be transmitted by a treasurer, a member of the committee or council, or by a subscriber, according to its order; for the receipt of which he is to produce an acknowledgment.

17. Books of accompts by a treasurer, and books of transactions and occurrences by a registrar, are always liable to inspection by the committee and council, or by any of their members. They are open to any subscriber, applying to the proper officer.

17. As in the business of the society, cases may occur, requiring more enquiry, and more secrecy, than are consistent with the proceedings of the general committee; and some deliberation may often be necessary, previous to the proposal of measures, or the nomination of officers, &c. to the general committee, or to the society at large:—

The president, two of the vice-presidents, five members of the council, or of the committee, one of the registrars, and one of the treasurers, shall be annually nominated, and constitute a committee of council; the whole to be summoned on business, but three to form a quorum.

19. To this committee of council all applications made to the general committee, and all other matters, requiring investigation, shall, at the request of two members, either

of the council, general committee, or of the society, be referred.

20. It shall particularly enquire into the situations of authors, reported to be in distress, whom modesty, or pardonable pride, may have prevented from preferring their applications or claims, and give in its information to the general committee, in a manner that shall not expose such authors to any mortification.

21. The said committee of council, if the president should be prevented from attending it, may communicate with him, by one or more of its members, and take his opinion on matters to be proposed at any committees, or to the society at large.

22. It shall also, previously to all elections by general meetings, form a list or lists of persons, in its opinion, fit to be elected, and submit the result of its deliberations to the electors; not, however, precluding the nomination of another person, or persons, by any member of the society.

23. The said committee of council, acting only in cases provided for by the constitutions, shall have no power of granting relief to authors by its own authority; but all its members, like those of the vice-presidency and council, may supply deficiencies in the general committee, when unable to form a quorum. It shall not interfere with the power of the society, in establishing general and permanent rules, or do any act already provided for by the constitutions.

24. The said committee of council shall be open to all the vice-presidents, to all members of the council, and all the officers of the society, when specially summoned, at the desire of two members of the committee.

25. These constitutions, or any article of them, may be revised, corrected, or altered, at the annual meeting of the subscribers, or at a general meeting regularly summoned; provided a requisition be previously made, to that effect, by the majority of the council or of the

committee; that the subjects to be submitted to the subscribers be prepared by the committee of council; and that notice be given in the circular letter or advertisement to the subscribers, of the intended revision.

The general committee generally dine together on the monthly periods of business, but at their own expence; and all the festivals of the society are at the private expence of the members.

Remarks on cases, in which relief has been administered from the Literary Fund, to July 1801.

THE Society for the Literary Fund, during nearly 12 years, which have elapsed since its first institution, has administered relief in 196 cases of distress; the number of persons who has experienced its bounty is 105; and the sum distributed amounts, in the whole, to 1680*l.* 8*s.* sterling.

It has been usual to print short accounts of these cases, and insert them in a book, distributed to the subscribers and other respectable persons, who might become patrons of this institution.—This mode, however, experience has shewn to be liable to strong objections. If any author relieved had been expressly named, or the circumstances of the case set forth at large (which, in many instances, would in effect be the same), the feelings of unfortunate persons would be wounded, and, in some cases, their consideration in life lessened, and their future prospects destroyed. It was, therefore, thought fit to publish the cases anonymously, and without such distinct references as would guide a stranger to the knowledge of the persons relieved. This, however, appeared to most readers uninteresting and uninformative.

On the present occasion, therefore, it has been thought fit to examine the books anew; to describe, as instances, a few cases in which, owing to the death of the parties, or their known circumstances, delicacy to them is out of the question, and to offer some general remarks on the rest.

The very first case of a meritorious scholar and author, in distressed circumstances, which attracted the notice of the committee, was that of the learned, but unfortunate, Dr. Harwood; a

man whose perfect knowledge of the learned languages, and laborious diligence, both as an oral instructor and writer, scarcely procured him a scanty and precarious support.

In the infancy of this Institution, and when its funds amounted to little more than was required for the expenses of printing and advertisements, this deserving object repeatedly received assistance, which if it did not place him in affluence, rescued him from misery and despair. Other authors, moral and political, of great merit, and a few of great and deserved celebrity, received assistance from the committee, to the utmost of its powers; but these, being still alive, and it being an inviolable rule of the committee, not to publish the names of living objects of their attention, those *Members of the Society*, who wish to be minutely informed, have recourse to the records of the committee, which they have a right to inspect, and which are always open to the examination of any subscriber.

In this early period of the Institution, Mrs. Charlotte Lennox, a lady well known for several works equally amusing and instructive, being in narrow circumstances, was enabled, by the assistance of the Society, to place her son in a situation that promised a provision for life. Thus were some distinguished persons assisted from the Literary Fund, while its sources were scanty, and its powers necessarily limited. But several deserving, though less eminent, writers, received great alleviation in their distresses; one in particular (a very industrious and useful author) was, for several years, during which he sustained the most excruciating and incurable malady, preserved from the aggravated misery of want, and when relieved at last by death from his cruel sufferings, received a decent interment, chiefly by the benevolence of the Society.

Of late, as the funds of the Society have increased, and the claimants become more numerous, in proportion as it was more known, its benefactions have been more numerous and liberal. Amongst the cases relieved, during this latter period, are several writers of distinguished eminence, whom it would be a gross indelicacy to name, or particularly allude to; especially since some of them are now in circumstances, that not only prevent their being objects, but may enable them to

become supporters of the Institution. The number of less brilliant, but useful, writers, relieved within this period, is also very considerable, and the cases of a questionable nature, or where the vigilance of the Committee may have been deceived, few. They will be fewer in future; as all cases that appear doubtful, may, by a late regulation, at the desire of any two Members, be referred to a Committee of the President, Vice-Presidents, and Council, appointed for that among other purposes.

It may, however, be satisfactory, and not uninteresting to the publick, to know, that, among the cases during this latter period, was a son of the late ingenious and spirited translator of the *Lusiad*; towards the expense of whose education the Society more than once, contributed by donations for that purpose, to the gentleman under whose care the youth was placed. Another interesting case, which may be mentioned, was that of the widow and children of that distinguished poet, and original genius, Robert Burns. Towards the subscription for their relief and future establishment, the committee contributed a large sum, considering the amount of the funds then at their disposal, and have since made an addition; so that the whole amounts to 45 pounds.

The above are the only cases, which it is conceived can, consistently with any regard to delicacy, or even humanity, be particularly set forth. Many of the others would, if it were proper to make them publick, prove that the Society, in distributing relief, have not only had regard to the talents and wants of the objects, in behalf of whom it was solicited, but also to the nature and utility of their works. Writers, who have contributed to the instruction of the rising generation, to the advancement of morals, or the support of religion, have, uniformly, obtained its countenance and assistance; while the authors of slanderous, of immoral, or of impious works, have, in general, been speedily detected, and ignominiously repelled.

WILLIAM BOSCAWEN,
Member of the Council.

ERRATA.—In a part of the impression of page 525, line 5 from bottom, for of poverty read and poverty; p. 546, third line from top, for has read have.